

FOUR
TREATISES.

- I. The *Sufferings* of the *Saints*: Most Comfortable.
- II. The *Burning* of *Sodom*, and the *City* called *Sodom*, *Revel.* 11.8. Preached about a Moneth before the Burning of *London*: Exceeding Lamentable.
- III. The *Fruitfull Fasting*: Very Profitable.
- IV. The *Judgement* of the *World*: Most Considerable.

Whereunto is Added,

A small Part of the great Wickedness, and Sacrilegious Dealings of the Assistants of the great Anti-Christ, in the Diocess of *Ossory*.

AND
A SERMON

Preached at *Cork-House, Dublin*, before
Mr. *Henry Cromwell*, then Governor
of *IRELAND*,

By *Griffith* Lord Bishop of *Ossory*.

L O N D O N,
Printed for the *Author*, to be Bestowed upon
his Friends, 1667.

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Henry Bp of (Griffith) Four Treatises.

4^o. 1667.

This book, as the Title-Page
shews, was privately printed,
& is so rare as to be little
known. It contains much
curious historical matter
relating to the County of
Kilkenny & Diocese of
Down, of which Ledwich
& the other Topographical
writers were quite
ignorant.



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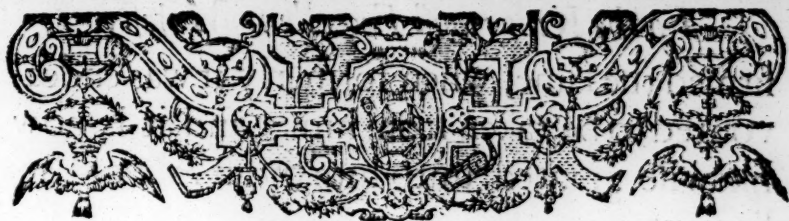
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TO THE
KINGS

.. Most Excellent

M A J E S T Y:

*The Humble Petition of Griffith, Lord
Bishop of Ossory.*

Sheweth,



That the new-Lord-Bishop of Ban-
gor, laboureth to deprive Your
Petitioner of that Favour and Be-
nefit, which His late Majesty con-
ferred upon him by Patent, as well as any
Law could settle it, and as favourably as any
that ever was made; and Your Majesty con-
firmed

To the Kings most Excellent Majesty.

firmed the same, when formerly it was endeavoured to be taken from him; and it is now likewise granted unto him by an A[&] of Parliament.

And though Your Majesty most graciously added 400*l.* a year Augmentation to his poor Bishoprick, yet he hath not, nor is like to have, one Groat more in all the world, than what His late Majesty bestowed upon him; but a very great part of that is detained, and thus laboured to be taken from him, by those that assisted the Great Antichrist, to Your Petitioners exceeding great Labour and Charges, in seeking to retain and recover the same from them.

May it therefore please Your Majesty, to protect Your Petitioner from the violence of that Bishop, that Your Petitioner, in his old age, full 80. years old, be not forced to cross the rough Irish Seas; and by the Liberty of a Subject, to have the benefit of the Common-Law of the Land against him.

And Your Petitioner shall ever pray, &c.



TO THE
KINGS
MOST EXCELLENT
MAJESTY.

Most Gracious Sovereign,



Do most humbly beseech Your Majesty, to give me leave to shew You these ensuing Truths; and being full eighty years of Age, I shall trouble Your Majesty no more: And of which time I have been ordained Priest, and been a publick Preacher above sixty years; five

A

years

As St. Paul
doth to de-
fend and jus-
tifie himself.

To the Kings

years in *St. Pauls*, and seven years in *St. Peters*, in *Cheap-side*; and being a Prebend of *Westminster*, I lived in the Kings Court, in my Lord Chamberlains House well-nigh twenty years, and seven years served a Chaplain to Your most Gracious Father, of ever blessed memory; and I never took the Parliament-Covenant, nor Ingagement, nor any wayes in the least manner complied with them in all my life; but. as I believe, have been as faithful to my King and Master, as any Subject or Bishop in *England*; and the Books that I made of large Volumes, and the Works that I did, I am sure can justify the same; and for which I have suffered the continual hazard of my life, Imprisonments, and the loss of my Bishoprick about twenty years, and indeed, the loss of all that I had, excepting about ten pound a year free Land, that I had of mine own in *Wales*, to maintain me with Bread and Glas-door.

As our Saviour
saith, *Opera
qua ego feci
testamur de me*

And now, since Your Majesties happy Restauration, my Case is different from all other Bishops, and as I conceive, from all other

most Excellent Majesty.

other Sufferers with our former King: For though I, Bishop of *Ossory*, be the eldest Bishop of all the Bishops in *Ireland*, save onely one, and all the other Bishops that were made by Your Majesty, or that were made by His late Majesty, were all translated to far better Bishopricks, as the Bishop of *Kerry* to *Cashell*, the Bishop of *Cloghar* to *Medb*, and the Bishop of *Rapho* to *Cloghar*, which were all the Bishops, that I remember, of His late Majesties making; and *Cloghar*, and *Cashell*, with my self only before the Wars.

Yet let the Bishop of *Ossory* do what he can, and suffer what he is able, he is but still the poor Bishop of *Ossory*.

His loss very great, and his gain just nothing.

And though Your Majesty hath been most graciously pleased to add (as You did to other Bishops) four hundred pound a year, for an Augmentation to the Bishoprick of *Ossory*, and the Bishop hath spent about six hundred pound to repair the Cathedral of *St. Keny*; and about five hundred pound more in seeking to gain the right of the Church from Sir *G. Ayseough*,* and hath

* which I believe God took notice of.

To the Kings

ingaged himself publickly to all the world, that he would lay out all, whatsoever he recovered of his Augmentation, to rebuild the ruinous Corps of his Cathedral ; yet the Bishop of *Ossory* hath not one Groat more in all the World, then what our late most blessed King, and his most gracious Master gave him, to this very day ; so that Your Majesties most *gracious Gift*, proved but a *shadow* to consume all the Bishops substance ; And the Bishop, instead of getting any Augmentation, spent all that he had from his Bishoprick, for the preservation of those *Lands* that his Predecessor had, and those *favours* that his late Majesty had conferred upon him, which he esteemeth more then ten times their worth ; and therefore would be exceeding glad if he could preserve them, which are highly threatned to be snatched from him ; for the new Bishop of *Bangor*, as if he were *Primogenitus* — vexeth the Bishop of *Ossory* more then his Progenitor, and persecutes him, and laboureth without cause, and against all right, to deprive him quite, by tricks

most Excellent Majesty.

tricks and sleights, of his late gracious Masters extraordinary favour, of the *Deanery* of *Bangor*, which he hath as fully as any Law can make it, and as *favourable* as any Patternt was ever made. And therefore he doth most humbly implore Your Majesties protection, against such an heavy Affliction, laid upon an old faithful Servant of Your most blessed Father, of ever blessed memory, to have so great a favour made so fruitless, *viliior alga*; As I have more fully shewed in a Treatise at the end of this Book.

And for the Lands of the Bishoprick, though by the Exchequers Inquisition, the whole Revenue that the last Bishop died seized of, came not to full four hundred pound a year: Yet Captain *Evans* holds so much Lands and Houses, as I conceive is worth fifty pound a year, and payeth nothing. *Oliver Wheeler* holds *Clonmoor*, worth 6 score pounds a year; and paid thirty pound a year to the last Bishop, now payeth nothing. *Collonel Dillan* holds *Breghmo*, worth a hundred and twenty pound.

As it is more
apparently
shewed in the
great wicked-
ness of the
Assistants of
the great An-
tichrist.

To the Kings

pound a year, and paid thirty four pound to the last Bishop, and now payeth nothing. And Sir G. *Ayscough* holds *Bishops Court*, worth an hundred pound a year, and paid ten pound a year to the last Bishop, and now payeth nothing. And the Burgeses of the *Irish Town*, paid four pound a year to the last Bishop, and now they pay nothing; And at least twenty pound a year was paid by several persons in chief Rents to the last Bishop, and now they that hold those Lands, deny to pay any thing.

Neither doth the Bishop know how, without a great deal of cost, labour and travel, more then he could get by them while he liveth, to recover any of them unto the Church; because *Mr Oliver Wheeler*, the last Bishops Son, that had all the Writings and Evidences that belonged unto the Bishoprick, in his custody, hath either wilfully made them away, or carelessly suffered them to be imbezeled.

And the Court of *Claims*, before the Bishops *Claims* could come to be heard, had
given

most Excellent Majesty.

given away *Bishops Court* to Sir *George Ayscough*, and most of the other *Fee-Farms* in his Diocess to *Captain Evans* and others; and they gave away some other *Lands* that were both in the last *Bishops* hands, and in the present *Bishops* own possession, as *Ballynalenah* to *Captain Stopford*, because they were in the *Souldiers* hands, in the year 1659. by which rule they might as well give away almost all the *Lands* that the *Bishop of Offory* hath, because I am sure most of them were in the *Souldiers*, or *Adventurers* possession.

And for me, the present *Bishop*, to Sue so many particular men, (and rich men of great *Friends*) that so can most unjustly hold the *Bishops Lands*, and pay nothing, especially without the *Original Evidences*, and *Counter-part* of their *Leases*, would be but *Æthiopum lavare*, and able to undoe a far richer man then I am, and to tyre a younger man then the *Bishop of Offory* is.

All which duly considered, and seeing all the rest of the *Bishops*, save onely the
Bishop

To the Kings

Bishop of Ossory, are most of them reasonably well accomodated and satisfied, and all the *Souldiers* that were with his late Majesty, have, as I believe, their *Arrears* paid them, and all other *Sufferers* with his Majesty very fairly remembred ; I humbly beseech Your Majesty to consider, if it be not reasonable that Your Majesty giving away the *Fee-Farms*, that are forfeited, from the *Bishop*, the *Bishop* should have the *Arrears* of his chief Rents, which he hath not forfeited ; and which is not *ten* of a *hundred*, ever since his being *Bishop* : & which I conceive to be *most just*, that whosoever carrieth away the benefit of the *Fee-Farm*, worth about a *hundred* pound yearly, for the time to come, should pay the *Arrears*, being not the *tenth* part of the value, unto the *Boshrp*, for the time past ; especially for *Bishops Court*, considering that *Rob. Shea*, the old Proprietor enjoyed it until *Cromwel* gave it to Sir *G. Ayscough*, and ever since Sir *George* received the *Rent* thereof, and therefore should pay all the *Arrears* of the *Fee-Farm* chief *Rent* unto the

most Excellent Majesty.

the *Bishop*, as I conceive the Law gives it him, if I should Sue for it, which notwithstanding, I fear, the Judges will not give it.

*Usque ad Graecas Valendas:
Because, I suppose, I know
some of them,
Qui nec animarum
gentem nostram
nec edificat
Synagogam.*

But it may be, Your Majesty will demand, Why, of all the Bishops in *Ireland*, the Bishop of *Ossory* only should be thus neglected, oppressed, and unjustly dealt withal, and his Case so different from the rest of his Brethren; as that doing more then any of them, and suffering more then any, should have less then any, even just nothing, but what his late Majesty gave him, and lose much of that; and then threatned to be deprived of much more; and yet, as the *Evangelist* saith, Gallio cared for none of these things.

I answer truly, as I believe in my Conscience, It is without the least shadow of any fault in Your Majesty, or my Lord Duke of *Ormond*, who, without any word spoken by the Bishop, or any request made unto Your Majesty by the Parliament, as they did for the other Bishops, did by the information of my Lord Duke, add four

B

hundred

To the Kings

hundred pounds augmentation yearly, to be given to him and his Successors for ever ; a favour far greater then he deserved, or knoweth how sufficiently to be thankful for it.

Neither do I impute the least blame upon the Court of *Claim*e, who most of them, especially my Lord Chief Justice, Sir *Ed. Smith*, shewed themselves very courteous and favourable unto me, (far otherwise then some other Judges have done) if subtilty and false Oaths had not deceived them.

But the truth is, That the Enemies of the Church had great Friends, and heavy Purfes, and the Bishop of *Ossory* heavy Adversaries ; for that the Bishop of *Ossory*, this sixty years, most virulently labouring to destroy the Kingdom of Antichrist, and especially in our late Majesties time ; and having shewed himself very active and resolute, to the continual hazard of his life, and the loss of all that he had, in the defence of the Rights of Kings, and the *Church of Christ*, and opposing the Kingdom
dom

most Excellent Majesty.

dom of the Devil, and discovering his prime Instrument, the great Antichrist, and the manifo'd plots of his Agents, the Long-Parliament, as it may be most amply read in the Books that he printed, *The Grand Rebellion, The Plots of the Parliament, to overthrow Church and State; and the Rights of Kings; and the Wickedness of the pretended Parliament; and the Discovery of the great Antichrist;* and several other Books of great Volumes, extant to be seen; most of them at his own Charge, more then any other Bishop hath done. Therefore the Devil conceiving some interest and confidence in those that had formerly served him, and he had so well promoted them for it, stirred up those that formerly were the very limbs of the Beast, to requite the Bishop with advantage, and to do him all the dammages, disgraces, and injuries that they could do, and if God would suffer them, to eat him without Salt; but let Gods Will be done, I am very well pleased and contented to submit my self to his divine Providence, which

To the Kings

doth all things far better then our dull understanding can perceive ; and for the best for them that love him.

Yet after a heavy combate, a great suffering, and a glorious victory ; if this be the reward that the most faithful Servants, that lost all that they had, and hazarded their lives, for their faithfulness both to God and their King, shall be thus rewarded, troubled, and persecuted by their own pretended Brethren, and neglected by whom they relyed upon ; and as the Poet saith, To see that, *Mopso Nisa datur.* * I fear this will be but a small encouragement for others to be faithful, though indeed they should be so for Conscience-sake, as the Lord commandeth them.

*My sufferings
more then
any ; I slighted
more then
any ; And shall
I still be persecuted
more
then any ? O
King of Heaven
do thou
defend me.

And now, my sufferings forcing me to speak, I desire Your Majesty to pardon me for this that I have written, and I desire nothing else, but only beg, and most humbly beseech Your sacred Majesty, to be the means to cause what I have not done to the Church of St. *Keny*, & what for want of my
Right

most Excellent Majesty.

Right I could not finish, may, for the honour of our good God, be repaired, and re-edified; that so I may with joy and comfort serve my Saviour in my Cathedral Church; that now, (except the Quire that I have repaired) to the grief of all pious men, lieth all ruinous like unto a Den of Thieves. I rest,

Your Majesties most humble

and faithful Orator,

while I am,

Gr. Ossory.

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John Doe City Y

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02



To the READER.

Holy Job saith, *That the young Children despised him ; and when he arose, they spake against him ; and they whom he loved, werẽ turned against him : Yea, those that were younger then he, had him in derision, whose Fathers he wou'd have disdained, to have set with the Dogs of his Flock : And therefore I do not wonder, nor much trouble my self, to see the Children and School-boyes of Westminster, (and elsewhere) where I was a Prebend, and one of the Masters of that house, that maintained them ; and a Preacher before they were born, to be hoisted up to be Bishops, and to some of the best Bishopricks in these Kingdoms, and then to slight and deride us, Veteranes, as the Children despised Job ; but I do admire, that as we, that are like the declining Sun,*

To the READER.

Sun, falling towards our Graves, after we have born all the heat of the day, and have suffered all the iniquity of the times, do not envy any, Sol oriens, of these young sparks, and springing youths to be promoted ; so they should not suffer us to go to our Graves in peace, but that, as I read of some savage people in the Northern parts of the World, where the Children, when they see their Parents grow too old and troublesome unto them, will knock them in the head, to rid them out of the World ; so these will use all their Wits, like as the new Bishop of Bangor doth to me, * to remove the old ones to a better World; though I confess all do not so ; yet do I write this, to shew that none should do so, but suffer us to do the best service that we can, while we are in these Tabernacles, as I have done in these Treatises ; And so I rest,

* So speedily.

Thine affectionate Brother, in all

Christian duty, to serve thee,

Gr. Offory.

THE



THE
SUFFERINGS
OF THE
SAINTS.

REVELATION, II. 10.

Fear none of those things which thou shalt suffer: Behold, the Devil shall cast some of you into Prison, that ye may be tryed, and ye shall have tribulation ten daies: Be thou faithful unto death, and I will give thee a Crown of life.



THE Princely Prophet David saith, that *Mercy and Truth are met together, Righteousness and Peace have kissed each other;* that is, in *Jesus Christ*, who is the Father of all mercies, the truth of God, our righteousness, and the Prince of peace: So here in this Text, sorrow and joy, affliction and consolation are met together, the work and the reward have kissed each other; that is in the members of Jesus Christ:

B

For

The Sufferings of the Saints.

For he that is the first and the last, that was dead and is alive and liveth for evermore; that is, *Jesus Christ* injoyneth the Evangelist *John* to write unto the Angel; that is, the Bishop of the Church of *Smyrna*, which was a famous City of *Ionia*, so called of *Smyrne*, that was Queen of the *Amazones*, as *Stephannus* saith; and is now the chief seat of the *Turkish* *Bassa* in *Asia*, saith *Ferrarius*; that he should fear none of those things which he should suffer: For though the Devil should cast some of them into Prison, yet, it was not for their ruine, but for their trial; and if they continued faithfull unto death, they should have the Crown of life; which is a very fair exchange, to have eternal life for a momentary death; for so, heaviness may endure for the night of our afflictions, but joy cometh in the morning of our deliverance.

Psal 30. 5.

Four parts of the Text.

1. A comfortable prohibition of pusillanimity.

2. An infallible prediction of adversity.

3. A forcible admonition to fidelity.

4. An inestimable reward for our constancy.

The Parts of this Text, are like the heads of that River which went out of *Paradise*; especially Four.

1. A comfortable prohibition of pusillanimity: that as *Gihon* compasseth the whole land of *Ethiopia*, so doth this compass us about; to preserve us from all the black Clouds of the afflictions of this world. *Fear none of those things that thou shalt suffer.*

2. An infallible prediction of adversity, that as *Hiddekel* goeth towards the East of *Assyria*, or Eastward to *Assyria*; so doth this foreshew unto us all, the scorching heat of persecution that shall spring unto us. *For the Devil shall cast some of you into Prison that you may be tryed.*

3. A forcible admonition to fidelity; that as *Pison* compasseth the whole land of *Havilah*, where there is *Gold*, and that *Gold* is good, and *Bdelium*, and the *Onyx-stone*: So this advice of Christ; if we will follow it, will adorn us with this golden gift of Faith, which is good indeed; and with the sweet graces of constancy and perseverance, which are more excellent than *Bdelium* and all the precious stones in the World. *Be thou faithful unto death.*

4. An inestimable donation of reward to all that follow this good counsell of Christ; that as *Euphrates* is the chiefest of all

The Sufferings of the Saints.

3

all these, and runneth *un*corrupted through the middle of *Ba*bylon, the glory of this World; so the *Crown of life* which is here promised, passeth all understanding; and the excellency of it passeth through all the glory, and all the pomp and vanities of this World, without fear, without fault, without blemish; *I will give thee the Crown of life.*

First then. the prohibition is, *fear none of those things that thou shalt suffer*; wherein we are to observe these two things. 1. Of the prohibition of pusillanimities.

- 1. The sufferings of the Saints: *Thou shalt suffer*;
- 2. The counsell of God; *fear none of those things which thou shalt suffer.*

2. The prediction is; *behold, the Devil shall cast some of you into Prison that ye may be tryed*: Wherein likewise we are to observe these two points. 2. Of the prediction of adversity.

- 1. A special word of attention, *behold.*
- 2. A plain expression of these five particulars.

- 1. The Author of our calamities, the *Devill.*
- 2. The *greatness* of his malice, *he shall cast*;
- 3. The *extent* of power;
- 4. The *end* of our sufferings, *that you may be tryed.*

- 1. On *whom* it falleth, *some of you.*
- 2. How *far* it reacheth, *into Prison,*
- 3. How *long* it lasteth, *ten dayes.*

3. The admonition, or counsell of God is, *be thou faithful unto death*; wherein also we are to observe these two things. 3. The admonition of God.

- 1. A strict injunction to fidelity; *be thou faithful,*
- 2. The continual duration of that faithfulness, *unto death.*

The Sufferings of the Saints

4. The donation of the reward.

4. The donation of reward is; *I will give thee the Crown of life*: Where likewise we are to observe these two points,

1. That this reward is a *donation* or free gift, and not of *merit*, but Gods meer mercy; for *I will give thee*.
2. That it is a *very great* and a most inestimable gift, *the Crown of life*.

And so you have seen the *partition*, and the anatomization of this Text; wherein is shewed the *sufferings* of the Saints, the *Counsell* of God, the *malice* of the Devil, the *extent* of his power, the *injunction* of Christ, and the reward of the faithful: All which are points very necessary to be *known*, and fully to be *understood*, and I do intend (by Gods help) to prosecute them all for the *Glory* of God, and for the *comfort* of the Godly, that either have, or do, or shall with me, suffer any kind of injustice, crosses and calamities; but of the first branch of the first point, at this time; *thou shalt suffer*.

And this is a *doctrine*, not so well pleasing to those *delicate* ears, that are delighted with the messages of *placencia*, nor to the *hearts*, that are filled with the doing of *injustice*, and *oppressions*: and therefore desire to hear of *mercies*, pardons, and acts of obliuion, and *indemnities*, rather than of *sufferings*, which for the present can never be *pleasing* to any one, as the Apostle confesseth.

Heb. 13. 11.

But ye, it is a *special point* of a Christian mans resolution, while he liveth in this vally of miseries, to prepare himself for *sufferings*: & *sam mala pati, quam bene agere*, and to be as readily willing to suffer evill, as to do well, and it is a far greater *comfort* to a godly man, to do his duty, and to be *blamed*, and persecuted for his well doing; then to be *commended* and well rewarded, when he deserveth to be *punished*: Because it is not the *external* praise, or the *accession* of any outward things, but the *inward testimony* of his own good conscience, that is his *greatest comfort*: And therefore the faithful and good men are as well contented to *suffer*, when they

they do well, as they are willing to do well, when they are rewarded.

And it seems, they are better pleased with their sufferings for well-doing, than if they should be freed from those afflictions by any evil waies; because they conceive, that their suffering for well doing is more acceptable unto God, and more profitable unto themselves, than their well-doing can possibly be; when as the compensation of their reward will be far greater for their sufferings, than for their doings, as it appeareth in the Martyrs, that are said to have the first and the highest degree of glory; and that especially for their suffering of death, rather than for the innocencie of their life; and therefore the Church hath appointed the Feast of S. Steven the Proto-Martyr to be observed first after the Feast of Christs Nativity, before the Feast of St. John the Evangelist: for as they are Saints, and shall be rewarded for their well-doing, so they are Martyrs, and shall have the greater glory for their sufferings, though it be not altogether unto death, as St. Cyprian sheweth in his Book de duplici Martyrio; and S. Paul likewise doth no less.

Heb. 12. 4.

And therefore the good man, that suffereth not as a Malefactor, but for well-doing, concludes this for an argument of Gods love and favour towards him, when he saith, *Thou shalt suffer.*

But to proceed, to treat of this matter according to the division that I made of this Text. And

First, Of the sufferings of the Saints: *Thou shalt suffer.* Where we are to observe two things.

1. Who shall suffer, *Thou.*

2. What are the things that thou shalt suffer.

1. The Person suffering is, *Thou man*, whosoever, and whatsoever thou art, from him that weareth the Crown, to him that walloweth in the mire, *thou shalt suffer*: for great travell is created for all men, and an heavy yoke for the Sons of Adam, from the day they go out of their mothers wombe till the day they return to the mother of all things, saith the Son of Syrach.

1. The prohibition of partiality containeth two things.

1. The person suffering. Ecclel. 40. 1.

And

The reason of
our sufferings
threefold.

1. The enmity
betwixt the
woman and
the Serpent.

The Serpent's
despit poyson
and threaten
death with
their teeth.

The bite of a
terpent threat-
neth death.

And the *reason* hereof is threefold : 1. That heavy Sen-
tence of *enmity*, which for *Adams* sin God hath put betwixt
the *Woman* and the *Serpent*, and betwixt the Seed of the
woman and the Seed of the Serpent; and which ever since is
naturally such and so great, that, as some Naturalists say, if
the *naked sole* of the foot of the woman can *prevent* the teeth
of the Serpent, and tread upon his head never so lightly, he
forthwith *instantly* dieth : And on the other side, if the Ser-
pent, who is so hainous an Enemy to man, (and all his aime
is at his *heel*) do but fix his *teeth* on the nether part of the
sole of his foot he *presently* kills the man; because that so
soon as the *venome* of his bite doth touch the *blond* of the man,
it disperseth it self *immediately* over all the body : whereup-
on *Lucan* saith,

*Noxia serpentum est admixto sanguine pestis,
Morsu virus habent, & fatum in dente minantur.*

Mat. 3. 7.

Psal 14. 8.

And this *Enmity*, which is put betwixt the seed of the Ser-
pent and the seed of the woman, we must understand it, not
only of the *natural* Serpents, that creep upon the ground,
and eat the dust of the earth, but more especially of those
mystical Serpents and Generation of Vipers, whereof *John*
Baptist speaketh, that domineer on the earth, and by their
injustice, oppressions and wrongs, do not bite the *heels*, but
vex the *hearts*, and eat up the seed of the woman, *as they eat*
bread, even as the Prophet speaketh.

And therefore, look how many *kinds* of Serpents, either
natural or *mystical*, there be in the world, so many *enemies*
we have, so many several *venomes* there be, so many *torre-*
rings, so many *dangers*, and so many *deaths* are waiting
for us.

2 The Cheru-
bins.

Gen 3. 24.

And secondly, not only this *enmity* betwixt the woman and
her seed, and the Serpent and his seed is very *terrible* unto
us, but especially the *Cherubins* and flaming sword, which
turned every way, to keep the way of the Tree of Life, that
God placed at the *East* of the Garden of *Eden*, was far *more*
grievous

grievous to all the Posterity of Adam, than was the enmity of the Serpent; for we all have an earnest desire to attain unto that which we have lost, that is, the tree of life; but the Cherubins that have fulness of knowledge, to judge our actions whether they be good or evil, do write them all down in a book of remembrance, as Moses saith, *Is not this laid in store with me, and sealed up among my Treasures?* The which Book, as Daniel sheweth, shall be opened at the last day; and which then must undergo the Sentence of Gods Judgment, that, as St. Paul saith, shall be in *flamma ignis*, when vengeance shall be rendred on them that *knows not God*.

Deut 31.34.

Dan 7. 10.

2 Thes. 1.8:

And in the interim they must be tried in *flamma gladii* by the flaming sword, that is, the touchstone of Gods triall, that is held in the hand of the Cherubins, while we seek to pass and to regain the Tree of life, as St. Paul sheweth, and the Prophet David likewise, saying, *Ignem nos examinasti*, thou hast tried us, as Silver is tried in the fire, that is, by this flaming sword, or touchstone of Gods triall.

1 Cor.3. 13;

15.
Psal 66.15.

Which doth plainly shew unto us, that we can have no access to the Kingdom of God, except we first suffer, and pass under the flaming sword, and that is, to pass through the fiery triall of infinite crosses and afflictions, and be examined by the Ministry of the holy Angels that bear this sword in their hand, to try all our actions to the uttermost, how, and in what manner, and to what end, they have been done: Which our suffering of crosses and afflictions will declare, whether they will endure this fire, or be combustible. And

1 Pet.4.12.

Thirdly, Besides all this, the enmity of the Serpent, and the passing under the flaming sword of all crosses and afflictions, what our substance is, dust and ashes, what our state is, painful and laborious, and what our time is, short and perilous, is most evident by the speech of God unto Adam, saying, *In the sweat of thy face shalt thou eat thy bread, till thou return to the earth, for out of it wast thou taken, for dust thou art, and unto dust thou shalt return*; which sheweth unto us what poor miserable wretches the best of us are; and what great sufferings we must undergo: And therefore

Gen.3.19.

fore God pitieth us, if we would pity our selves, because he knoweth *whereof* we are made; he remembreth that we are but *dust*, though we forget our own *business*, and swell with the conceit of our own *excellencies*: And never consider, that the Prophet David, saying, *Lord, what is man, that thou art mindful of him, or the Son of man, that thou regardest him*, staies not there, but declares the *cause* of his admiration to be most *just*, if we would but consider the *meanness* and the baseness of this poor creature; for that *man is like a thing of naught, and his time passeth away like a shadow*; and therefore he might well wonder, why so great a God should so regard such a *vain* thing.

Psa. 90. 5, 6,
7, 8.

And the holy Fathers of the Church are most *plentiful* in describing the *vileness* of mans nature, and the *miseries* of our humane condition: for St. Bernard saith, That man is nothing else but *sperma fatidum, sacculus stercoreum, & cibus vermium*, An unclean seed, a sack of filthiness, and the food of worms; that turns from man unto a *worm*; and from a worm to a *stench* and horror.

Bern in 1. Medit.
tat. cap. 3.

Innocent. de mi-
ser human. con-
dit.

And Innocentius saith, *Formatus est homo de lupo, de pulvere, de cinere, quodcunque est, vilissimo & spurcissimo spermate conceptus, in fœtore luxuria, quodque deterius est, in labe peccati*; Man is made of clay, of dust, of ashes, the vilest of all things; he is conceived of impure seed, in the heat of lust, and which is far worse, in the stain of sin, full of sins; and he is born to labour, fear and grief, and is most wretched unto death.

And therefore, saith he, *Agit prava, quibus offendit Deum, proximum & seipsum; agit turpia, quibus polluit famam, personam & conscientiam; agit vana, quibus negligit sua, utilia, & necessaria*; He doth perverse and forward things, whereby he offendeth God, his Neighbours, and himself; he doth vile and filthy things, whereby he defileth his fame, his person, and his conscience; and he doth *vain* things, whereby he neglecteth his own good, which are most profitable and necessary for him.

And the golden mouthed Chrysostome saith, that *Præ omnibus*

The Sufferings of the Saints.

9

nibus malis homo est pessimus malum; Among all the evils man is the worst and greatest evil; because that every other beast hath but *one evil* proper unto it self, and man hath *all evil*, being as the Apostle saith, *Filled with all unrighteousness*; *Et diabolus ad justum accedere non audet, sed malus homo non timet, sed et contemnit omnem justitiam*: And the devil himself, saith he, dares not accede to that which is just, yet S. Chrysost. saith man not only feareth not to violate, but also contemneth and despiseth all justice.

Qualibet bestia unum habet & proprium malum, homo autem omnia.
Rom. 1.

S. Chrysost. saith
per Math.

And therefore S. Bernard saith, that *Donec in carne est anima, inter spinas profecto versatur, & necesse est ut patiatur inquietudines temptationum & ac uleos tribulationum*: While the Soul is in this flesh it is seated and vested among thornes, and it cannot otherwise be, but it must continually suffer the disquietness of temptations, and the stings of all other miseries and afflictions: and the Wiseman saith, *What hath man of all his labour, and of all the vexation of his heart wherein he hath laboured under the Sun, for all his daies are sorrows, and his travel grief; yea, his heart taketh not rest in the night.*

Eccles. 1. 23,
13.

And no wonder that he hath no rest, when as every man may most truly say with the Poet,

*At caro perpetuo, me mundus morte lacerat,
Bella mihi demon sanguinolenta movet.*

I am alwaies assailed by three great Enemies, the World, the Flesh, and the Devil, and the meanest of them is mightier than my self.

And therefore it may well be questioned,

*An par esse queam tribus his infirma locusta,
Alcides nequeat cum superare duos.*

How one, that is a worm and no man, shall be able to withstand these three great enemies, when as Hercules himself, the

C

reputed

reputed strongest of men, was never able, according to the proverb, to resist two. But,

*Antholog. sacra
Jacobi Billii.*

• *Junge mihi te Christe potens, mundusque caroque
Et Satanae rabies tum mihi risus erunt.*

If Christ be with us, we need not care who be against us ; yet of our selves we are so weak, that we can never hope to pass through this world of woes and extream sufferings.

And not only these *great lights* of Gods Church, which were illuminated by that true light, which *inlightneth every man that cometh into the world*, *Iesus Christ*, but also they, which had no more light but the *glimmering sight* of obscured nature, that shined through the clefts and cranies of Gods broken glass, his corrupted Image in the soul of man did find it out, and failed not therein, to shew unto their Posterities, what a world of miseries and sufferings do attend upon every one that is born into the world ; for though (as *Apuleius* saith) man is the most excellent creature that doth live here on earth, *Quem vultus honestat* ; and as *Claudian* saith, *Animus quem pulchrior ornat*, whose countenance is comely, and his mind and soul far more excellent ; yet *Aristotle*, that had the *best insight* in the secrets of nature, being demanded,

*Lucius Apul.
de deo Socrati.*

*Sebaeus fer-
mone 96.*

*At gens homi-
num fertur va-
pidis obvia fa-
tis, in eria sui
stygiius ultro
gerimus nudas.
Senec. Trag. 1.
in Herc. furente.*

What is man ? Answered, *Imbecillitatis exemplum, temporis spoliolum, fortuna lusus, inconstantia imago invidia et calamitatis trutina* : The example of frailty, the spoil of time, the sport of fortune, the image of inconstancy, and the very ballance of all envy and calamity : And *Solen* one of the wisest men of Greece, saith, *Putredo est in exortu, bellum in omni vita, et esca vermium in morte* : he is but corruption in his rising, a beast in his living, and the food of worms when he is dead.

And *Phavorinus*, a great Philosopher, saith, That most of the men of this world were either ridiculous, or odious, or miserable, *Ridiculi, qui per audaciam ad majora aspirant, odiosi, qui ea consequuntur, et miserabiles, qui spe frustrantur* ; they are ridiculous, which in the haughtiness of their minds

Stob. Ser. 4.

minds do aim and aspire after great things ; they are odious which do attain unto them, and they are miserable which do fail of their desires and expectations : And Peter du Moulin saith, That man hath a Soul which killeth his body like unto a Sword that cuts his Scabberd, and which torments himself, and cuts to himself many troublesome busineses, and if he should taste of some sugred accidents, yet one sole affliction, amidst many good successes, troubleth all our joy, and changeth our whole sweetness into bitterness, such is the state of man in this life : so fraught with frailties, and so full of all miseries : and as the Poet saith, *Ponitur in nostris fabula* Ovid. Trist. nulla malis : Not any of these things is any fained thing. l. i Eleg. 4.

And therefore well might the Wiseman demand, *Why art thou so proud, thou dust and ashes ?* And well might Cornelius Gallus bewail the condition of our humane life, saying.

*O quam dura premit miseros conditio vite,
Nec mors humano subjacet arbitrio !*

O how hard doth the condition of our life press wretched men, when death it self is not in our power ; but as the same Gallus saith,

*Dulce mori miseris, sed mors optata recedit,
At cum tristis erit, precipitata venit.*

So that when we would we cannot, and when we would not, we must needs suffer.

Though it be a sweet thing for wretched men to die, yet will death then, when it is wisht, flee from them, and when we desire it not it will rush upon us, and we cannot avoid it.

CHAP. II.

Who is specially meant by this *Thou* that shall suffer.

BUT to come nearer to the meaning of the Holy Ghost in my Text, you must understand that there is an *Emphasis* in this word *Thou*: and it signifieth here, not the *generality* of men, or any one of them, that is liable to the *general* sufferings and common calamities, that are incident to *all mankind*, but it noteth unto us some *special person* that must undergo some *greater* and more extraordinary sufferings than the rest of men do *usually* suffer: For though *every* man is born to labour, and the life of every man is like the tumbling of *Sisypus* Stone, full of trouble and misery, yet if we divide the whole Race of mankind, as they have been distinguished from the beginning, into these *two species*, of good and bad, the seed of the woman and the brood of the Serpent, the Sons of God and the children of this Generation, then we shall find, that *none* of the first ranke is to be understood in this place by the *person* that shall suffer, because that comparatively,

Two sorts of men in the world.

1. The worldlings do prosper in this life.

Job 11, 7, 8, 9, 10, 11, 12.

1. The worldlings do chiefly prosper } in this world. •
2. The Saints do commonly suffer }

For first, holy Job saith, *The wicked live and become old, yea, and are mighty in power, their seed is established in their sight with them, and their off-spring before their eyes; their houses are safe from fear, neither is the rod of God upon them; their Bull gendeth and faileth not; their Cow calveth and casteth not her Calf; they send forth their little ones like a flock, and their children dance, they take the Timbril and Harpe, and rejoyce at the sound of the Organ. And the Prophet David also speaking of the great prosperity of the worldlings, saith, They flourish like a green Bay tree; they have riches in their possession, and they leave the rest of their substance for their babes; yea, they are in no perill of death, but are lusty and strong, and do spend their daies in wealth.*

And

And not only *these Saints* of God say this; but the very *Heathens* also have observed the same truth, and affirmed the prosperity of the worldling to be exceeding great, *Latofque diu florere nocentes, vexarique pios*; and that the wicked Oppressors, Traytors, and Rebels, yea, and the prime Rebels, do long flourish and prosper in all happiness, and often prevail in all their designs, as *Clandian* instanceth the same in *Ruffinus*, that grew very great and prospered much, though he was a traytor and exceeding wicked.

The Heathens
contests the
same truth.

And I might say as much of *Stilico*, whom *Clandian* so much praiseth, and writeth three whole books in his commendation: because that although he was more subtle in the prosecution of his designs; yet he was as treacherous in his intentions against *Honorius*, as *Ruffinus* was to *Arcadius*: for though in respect of his valour and policy in the wars, he was worthy of *Clandians* Eulogies, (he being then thought not to have his equal in all Martial Feats in the world:) yet he laboured by all means to bring the Emperour to such distress, as he must needs use him to repair his losses, whereby he thought the readier to supplant his Master, and to advance his own Son *Eucherius* unto the Empire: and to that end, by secret practices, he solicited many Nations to make wars upon *Honorius*: and when he had his Enemies within his power, yet would he not vanquish them, because he aimed not so much to overthrow his Adversaries, as by these Wars to weaken his Master, and by these slights to strengthen himself, that so he might the sooner attain unto his purpose.

Pedro Mexia,
in vita Arcadii
p. 264, 265.

And I could fill your ears, and my papers with abundance of such examples of most wicked men, that have exceedingly prospered by their cunning devices in the World; but our own experience sheweth us every day, how the wicked oppressors of their brethren do thrive, the grand Rebels have long prevailed, and some of them are said still to prevail, and the unjust dealers do so prosperously succeed in all their enterprises, escaping all dangers, what mischief soever they do, attaining to great dignities, how unworthy soever they be,
and

and making both themselves and their posterity rich and glorious in this world, what way soever, they care not how: by robbing their neighbours of their *Lands and Possessions*, and robbing God himself of his *Tithes and Offerings*, and the revengers of his Church, by their wicked *Sacriledge*, which they hold to be no *sin* at all, but a very *fine way* to make themselves great in this World.

But I could wish that they would remember, that we find not so *pathetical* a prayer in all the old Testament, as that of *Moses*, the meekest man on earth, in the behalfe of *Levi*, and against their enemies, saying, *Bless Lord his substance, and accept the works of his hands, smite through and through the loynes of them that rise against him, and of them that hate him, that they rise not again: nor so fearfull an example of Gods judgment* in all the New Testament, as that upon *Ananias and Saphira*, but for keeping back *some part* of the price of their own land, which they had formerly resolv'd to bestow on the service of God; both suddenly stricken dead, at *St. Peters feet*: and what if they had taken away the lands, that others had given; had they not deserv'd a far greater judgment? Yet our men care not, fear not, so they can be great. Neither is it any wonder to me that they should do so: because, as our Saviour tells us, *the children of this World are in their generation wiser than the children of light*: and they can flatter, dissemble, play the hypocrites, and deal doubly in all their doings; as *Vicount St. Albans* saith *Charles the 8th. of France* did with *Henry the 7 of England*, and *Henry 7* did with his Parliaments: for the former did so cunningly handle his business, that while he invaded *Britain* with great forces, there passed continual *Packets* and dispatches between the two Kings; from the one out of a desire, and from the other out of *disimulation*, about the negotiation of peace; and the *French King* (though he had no great judgment, yet having this *Art*, that he could dissemble home) the more he did urge the solicitation of peace, the more he did at the same time press the prosecution of the War, and distressed the City of *Nantes* with a streight siege. And the other in his Parliament,

Fr. St. Alban
in Henry, 7.
pag. 48. vide.
etiam. pag 81.
how he dissem-
bled about the
marriage of
Maximilians
Daughter.

liament, the seventh year of his reign, though he shewed great forwardness for a War with *France*, yet in his secret intention, he had *no purpose* to go through with any War; but the *truth* was, saith mine Author, that he did but *Traffic* with the War, to make his *return* in money: because he knew, that his people being affectionately bent to the quarrel of *Britain*, would very largely bestow their Treasure for his aid; the which Treasure, as the *voice* of a War would draw it forth, so a *succeeding Peace* might coffer it up for himself.

Idem pag. 99.
and pag. 50.

And so Mr. *Dallington* in the fifth book of his Aphorismes and the eight Aphorism, sheweth how *Fredorick King* of Naples gave the Emperor *Maximillian* forty thousand *Duckats*, and binds himself to pay him for every moneth, fifteen thousand more, towards the maintenance of his Wars against the *French King*: and the Emperor promised to begin the War in *Millan* (if the case so required) to divert the *French King* from *Naples*; and vowes *never* to come to any accord with the *French King*, except he also comprize the King of *Naples*.

Dallington.
Aphorism. 1.
5. Aphorism. 8.

But the *French King*, willing to have a *truce* with the Emperor, at what rate soever, before he sets forward against *Frederick*, useth the mediation of the *Arch. Duke*, who was the Duke of *Burgundy*, and the Emperors Son; and he being *unwilling* that his Merchants should loose their Traffick with *France*, and being very *desirous* to match his young Son with *Claude* the Kings daughter, and to have the Dutchie of *Millan* (then propounded) in dower with her, worketh a *truce* betwixt his Father and the *French King*: And among many Articles of that accord, he prevailed to have these two;

1. That the King should have a certain sum of money.
2. That the King of *Naples* should be excluded out of the *truce*, quite *contrary* to his former vowes and promise.

And the like practices I might shew you in *very many* others, even from them that sit upon their *Thrones*, unto those that Traffick in the *lowest* Trades: And therefore, *Craft*, *subtlety*, and dissimulation, though they be *odious* in the sight of God; yet, being *special means* to blind the eyes of men,
and

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and to bring strange designs to pass : and the ungodly, that have *no fear of God* before their eyes, but do aim only *at the things* of this life, being so *skillfull* and such proficient in those Arts, it is no wonder that they do most commonly thrive, and for the most part of them *prosper*, and grow great in this World.

Why God suffereth the Wicked to prosper in this World.

And the good God, though he *hateth* their wayes, yet he *permitteth* the success, and suffereth them to *prosper*, and to domineer in this world, as for other causes best known to his divine wisdom, so especially for these three reasons.

A threefold Reason.

- { 1. To fulfill and make good his promises.
- { 2 To make them *inexcusable*.
- { 3 To manifest Gods righteous judgment.

1. Reason to fulfill his promise.
Mark. 9. 41.
and Math. 10. 41.

1. Christ saith, *whoſoever giveth you a cup of cold water to drink, in my name*, that is, for my sake, or because you belong to me, *verily I ſay unto you, he ſhall not loſe his reward* : and the Worldlings, and moſt wicked men do *sometimes* help the poor, and ſomewhat relieve the *needy*, in whom Christ wanteth, and in whom he willeth to be *refreshed* ; and ſome of them at ſome times, do ſome *other works*, either of equity, piety, or charity ; for which, God being a *juſt obſerver* of his word, and *performer* of his promiſe, both to the good and to the bad, (it being impoſſible that the *sins* of men ſhould make the *faith* of God and *truth* of Christ of none effect) bleſseth the *ungodly*, and heapeth many favours and *temporal bleſſings* upon them in this life, ſometimes a *hundred fold* and more, for what they do for him, and ſo whatſoever good they do to *men*, they have their reward from God.

And therefore, though the worldlings ayme at no more than the bleſſings of *this world*, yet this ſhould perſwade them to do the *more good*, that they might receive the *more worldly bleſſings*, when as God leaves no good unrewarded.

2. Reason to make the wicked inexcusable.

Secondly, God ſendeth them *prosperity* and the plenty of worldly bleſſings, to make them *without excuſe*, becauſe he beſtoweth

bestoweth his blessings upon us, *multa & magna*, great ones and many ones, at many times to allure us thereby to serve him, to thank him and praise him and magnifie him for ever; and when we do neglect his service and offend him, he useth his *patience* to lead us to *repentance*.

And therefore seeing the wicked do despise his patience, and the Worldlings do *abuse* his blessings, by turning his graces into *wantonneſs*, and instead of relieving the poor, to oppress their neighbours, they are *inexcusable* before God, and as he that had not on his wedding garment, had not *one word* to excuse himself; so these mens mouths shall be *stopped*, and they shall be even *speechless* at the day of judgment, that God may be *justified in his sayings* and cleer when he is judged.

Psal. 51. 4.
3. Reason to
manifest Gods
righteous
judgment.

3. God suffereth the ungodly for to prosper in their evil wayes, and he heapeth his blessings upon wicked men; that is, the blessings of his *left hand*, or the *temporal* favours of this life, to declare his *righteous judgement*, and to explain a *mystery*, which all men perceive not: For as the Prophet David, speaking of these flourishing Worldlings, saith, *posuisti eos in lubricis*, thou hast set them in *slippery* places, and castest them down and destroyest them: or as some translate it, *propter dolos posuisti iis, dejecisti eos cum allevarentur*, thou hast given them prosperity, o Lord, to deceive them withall, when, *not thou* deceivest them, but they deceive themselves therewith, and thou hast thrown them down, when thou hast exalted them; because they have exalted themselves in *pride*, when thou hast encompassed them with prosperity: and so, as the Poet saith,

Psal. 73. 18.

— tolluntur in altum,

Ut lapsu graviori ruant; —

Claud. in Ruff.
l. 1.

which is the very same thing that the Psalmist noteth, when those things that should be for their advantage, are unto them an *occasion of falling*.

Yet as *Lucan* saith, and that not much amiss,

*Hoc placet; ô superi, cum vobis perdere cuncta
Proposuit, nostris erroribus addere crimen.*

Lucan in phar-
salia lib. . .

D

Thus

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Thus it pleaseth God oftentimes to deal with us, when for *our sins* he decreeth to destroy us, to suffer us to be *lifted* to the height of all prosperity, and for our pride and ingratitude, to thrust us down into the *depth* of all misery.

And therefore, though *wealth, honour, and prosperity*, in respect of themselves, are *good* and to all men, of *indifferent* nature; and so *good* to those that use them well, as they ought to use them, and *evill* to those that *abuse* them unto sin, to lift up *themselves* in pride, and to throw down *others* by their strength; because as St. Bernard saith, *plus concupiscentia nostra quam substantia mundi nocet*; our *desire* of the World, or the love of Worldly things, or the *abusing* of our wealth, honour, and power, doth hurt us more than the *things* of the World.

Yet, because we are all so apt, and so prone to *abuse* our prosperity, and in a *flourishing* state of dignity and honour, so ready to give *our* selves to sin, to offend our God, and wrong our neighbours; it is an *undeniable* truth, that as St. Augustine saith, *mundus periculosior est blandus quam melius*, the state of our *prosperity* is much more dangerous than the state of *adversity*; because that as the height of health, is the *first* degree to some dangerous sickness, saith Hippocrates, so *ease* slayeth the slothfull, and the prosperity of fools destroyeth them, saith Solomon: And St. Cyprian saith, *arriat mundus ut seuiat, blanditur ut fallat, allicit ut occidat, & extollit ut deprimat*, the word *smileth* upon us, that it may rage against us, it flattereth us, that it may betray us, it *intireth* us that it may kill us, and it *exalteth* us, that it may overthrow us; and St. Ambrose saith, that abundance of prosperity, is a *notable* bait to draw us on to sin; because it puffeth us up with *pride*, and maketh us to forget the author of our wellfare, as I have seen our *familiar* friends, and our *equals* have become our enemies and persecutors, when they were exalted to high places; they were so suddenly changed, that they were not the *same* men, but that we might cry out, *o quantum mutatus ab illo Helio*.

Aug. in ser. de
fallacia mundi.
tom. 10. S. 31.

Prov. 1. 31.
Vide etiam St.
Cyprian ad he-
liod. tom. 1.
p. 3.

St. Ambrose,
de interpel. 1.
c. 5.

And we can *justify* these sayings of the Fathers with the *Examples* of all Ages, that make this point *plain* unto us; for *Saul* in his *mean* estate, when he sought for his Fathers *Asses*, thought himself *unworthy* to become a King; but having tasted of that *Royal* dignity, he was so *poisoned* with pride, and so *metamorphosed* with insolencies, that he preferred his *Crown* before his God, and the satisfying of his own *will*, before his *obedience* to the commandment of his Maker. And not only *wicked* *Saul*, but also holy *David*, when he was afflicted, exceeded all men in *piety*, and composed his *Psalmes* to his *eternal* praise, but being *established* in his Kingdom, and abounding in *prosperity*, he took *Uriahs* Wife to satisfy his lust, and to cloak his sin, he murdered her husband, and in the *pride* of his heart he numbred *Israel*; and produced *many* other fruits of infirmity: And so *Ezechias*, when he was *sick*, humbled himself before God, but recovering his *health*, and glorying in his *riches*, he boasteth of his *Treasures*, and sheweth them unto his enemies.

1 Sam. 10. 12.

1 Sam. 12. 13.
Chap. 12. 17.

2 Sam. 11. 4, 15.

2 Reg. 20. 13.

And we may see it in our own daies, how that

Qui jacet in terris, nec habet unde cadat;

He that hath *nothing* to lose, dares speak without *fear*, especially if he hath set a *period* unto his hopes, to look after worldly honours; but the *covetous* *Dives* that is afraid to lose what he hath gotten, and the vain *ambitious* man, that is loth to be deprived of his desires, is oftentimes *afraid*, either to say or to do what justice and honesty requireth to be done; and you may observe it, that as the *rich* and the honourable are commonly the *more* negligent to do good, especially to serve God, so they are *less* afraid to do evil, especially unto men, than those that are of mean estate and condition.

And so you see, that *none* of the children of this *Generation*, that are hedged about with wealth, honours, and prosperity is *meant* here by the *person* that shall suffer. But

2. *Thou*, that art *one* of the seed of the woman, that hast given thy *name* to Christ, to be his *Disciple*, and hast vowed

2. The Saints
are they that
to must suffer.

The Sufferings of the Saints.

to fight under his *banner*, that beareth the *blondy cross*, which thou must follow against the world, the flesh, and the devil, *Thou shalt be sure to suffer.*

Quest.

But *which* of those that have given their names to Christ is here meant by this *Thou* that shall suffer?

Respond.
Luk. 9 23.

Cant 6 4.
Who must
principally
suffer.

I briefly answer, *Every one of them*; for so Christ saith, *If any man will come after me, and so be my Disciple, he must deny himself, and take up his Cross and follow me*: but yet every one in his *own order*, because the Army of Christ is *acies ordinata*, a well ordered Army, wherein the *Captains* must not play the Cowards, but *first* lead their Souldiers to the *hottest* brunts, and then the Souldiers must *follow* after. And therefore,

1 *Primarily* by this *Thou* we must understand the *Governors* and Leaders of Gods people, which are *Moses* and *Aaron*, the Christian Kings and godly Bishops.

2. We must understand *any one*, and every one of the Disciples and true followers of these Leaders and Angels to be the *persons* that must suffer. And for the Leaders;

1. Kings, Bishops and
Preachers.

1. You all know, how our *late* most gracious King *Charles* the First, next to the King of Kings, hath suffered *most*, and most unworthily: which I would relate, but that I do not love *infandum renovare dolorem*. And

2. Here the Angel of God commandeth St. *John*, to tell the Angel of the Church of *Smyrna* that he shall suffer; And this *Smyrna* is the prime City of *Ionia* upon the Sea-side, and now the Seat of the Turkish *Basha*, and it was first built by *Tantolus*, and called *Naulochos*, and afterwards enlarged by *Smyrne*, Queen of the *Amazons*, and after her name, called *Smyrna*, in the year of the world 3203. as *Stephanus* witnesseth, and then it was beautified by *Theseus*, as *Isidorus* saith; and it was distant from *Ephesus* about forty miles: And it is recorded to be most *famous* for two memorable things:

Smyrna famous
for two things.

1 Thing.

1. Because it was the *native City* where the famous Poet *Homer* was born, as *Lucan* testifieth, saying,

Quantum Smyrnei durabunt vatis honores.

Lucan. l. 9.

The honour of the *Smyrnean* Poet remaineth there, where his *Statue* was set up hard by the flood *Meletus*, that runs into the *Smyrnean Bay*, as *Varro* saith.

2. Because that when the *Sardians* besieged *Smyrna*, and kept the Inhabitants so *straigh*t, that they resolved not to depart, unless they would send them all their *wives* and fair *Dames* of *Smyrna* to be used, or rather to be *abused*, at their pleasure; and the *Smyrnians* yielded to their demand, but sent their *maid servants*, trimmed up and adorned in their *Wives Apparel*; and when the *Sardians* had wearied themselves in their dalliance with those *Damsels*, the *Smyrnians* fell upon them, and *slew them* every man, as *Plutarch* writeth, from whence the Proverb grew, to say, It is *Smyrnei mores*, the *Smyrnian* fashion, to give themselves to their *delights*, and yet to behave themselves most *manfully* when need requires.

3 Thing:

And the *Angel* of the Church of this great and famous City of *Smyrna* was *Polycarpus*, a Scholar and Disciple of this our Evangelist, that wrote this unto him, and had appointed him to be Bishop of this place; as *Eusebius* writeth, and this is the *person* and the man that in the *first* place shall suffer.

Polycarpus the Bishop of *Smyrna*.
*Euseb. Casari-
ens. l. 1 cap. 15.*

And as the Church of *Smyrna* was the *purest* of all the Churches of *Asia*, so it manifesteth *Polycarpus*, that was their Bishop and Teacher, to be the *best* of all the Angels of these Churches, and yet he must be the *first* and the greatest sufferer of all them that shall suffer, *Thou shalt suffer*, whosoever escapeth.

For this is the *Rule* of the Divine Dispensation, that the *best* men shall suffer *most*; because, as the Apostle saith, *The Lord chasteneth those whom he loveth*, and the more he loveth them, the more he chastiseth them; as he saith to *Ananias*, that *Saul* was a chosen vessel unto him, because he would shew him *what great things he must suffer for his names*

The manner of Gods dealing.
Heb 12. 6.

sake;
Act. 9. 16.

The Sufferings of the Saints.

Psal. 118. 18.

Psal. 73. 13.

fake; and *David*, that was a man according to Gods own heart, saith, *The Lord hath chastened me sore*, yea, all the day long have I been punished, and *chastened every morning*; and Christ the Son of *David*, in whom there was no sin, yet wanted *no punishment*, but suffered all the contradiction of sinners, so that the Prophet saith he was *vir dolorum*, a man composed of all sorrows.

Niceph. l. 3.

c. 30. 31. 32. 34

Rev. 3. 19.

Psal. 94. 14.

And therefore no wonder, that *Polycarpus* being so good a man, as *Nicephorus* in his life, sheweth most largely unto us, must be the man that shall suffer; but it is a wonder unto me; that when the Lord saith, *As many as I love I rebuke and chasten*, and the Prophet saith, *Blessed is the man whom thou chastisest*, yet we judge them rejected of God, which suffer troubles and vexations from men; whereas indeed these persecutions of men make them flee to God, and so do them much more good than hurt; and therefore the Prophet *David* saith, *It is good for me that I have been in trouble, that I may learn thy Statutes*.

Psal. 119.

Any other
godly Bishop.

And as *Polycarpus*, the Angel and Bishop of the Church of *Smyrna*, is here in the primary place to be understood by this *thou*, that shall suffer, so in like manner, the Angels and Bishops of the other Churches of Christ, are the persons that must be the next *thou* that shall suffer; for as the King of *Syria* said unto his Captains, *Fight ye neither with small nor great, save only against the King of Israel*; so the Prince of darkness saith to his Instruments, persecute you none so eagerly as the Leaders and the Teachers of the people, for he knoweth well, that when the Shepherd is smitten, *all the Sheep will be soon scattered*; and therefore it is no marvel, that the malice of the great Antichrist, the Long parliament, was more eagerly bent against King *Charles the first*, that was the prime Shepherd, and the best of Shepherds, and against the Bishops his under-Shepherds, to destroy them, *root and branch*, than against any other sort of men; or that the Bishops here should have less favour, I was about to say less justice, in the
— than any others that are oppressed.

1 Kings 22. 31.

2. The *next persons* that shall suffer are the Souldiers of these Captains, and the *good Christians* : whosoever thou art that *hearest* the voice of Christ, and *followest* him in all thy waies, thou shalt suffer : For the *Disciple* must not be above his master, nor the *sheep* fare better than their shepherds : And the Apostle tells us plainly that *all that will live Godly in Christ Jesus shall suffer persecution.*

2 Every good and godly Christian.

And you have *heard*, who are the persons that must chiefly suffer, Kings, Priests, and their faithfull followers.

2 Tim. 3. 12.

And so, you have *seen* it sufficiently verified, that while *Rebels* and *Traytors* prevailed, and the wicked flourished ; the *best of Kings*, and the most *Reverend Bishops* suffered most of all ; and the most *faithfull Subjects* unto the King, and the *best Christians* that followed their Bishops, suffered next unto them, and must suffer *still*, as some of us do, while the wicked prosper.

And I could tell you the *particular persons*, callings, and kinds of men, that have and *do* suffer very much in this, and in other Kingdoms of the Earth ; but that would not be so *favorable* to the *powerfull oppressors* of them, and I should but provoke them, but not mend them by naming them.

2. Having heard of the persons that must suffer, we are to consider *what are the things*, that these persons shall suffer ; for here they are left *indefinitely*, with a prohibition to *fear none of them*, whatsoever they be, and they are of two sorts,

2. What are the things thou shalt suffer.

- either { 1. Those that are *common* to all men, or
2. Those that are more *proper* and peculiar
to the Saints and true Servants of Christ.

And now the *time* will not permit me to proceed any further ; but I shall by Gods help, at *some other time*, and in *some other place*, most fully without fear, relate the *sufferings of the Saints* : for I that have discovered the great *Antichrist*, the man of sin, and the child of perdition, shall I be *afraid* to publish the great *injustice, oppressions, and Sacrilege*.

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criledge of these times? I hope God will *assist* me to discharge my duty: In the mean time, I beseech almighty God to bless my *Lord Duke*, and all the *Nobility* and *Gentry* of this Kingdome, that they never give ear to any *evill Counsellors*, to do any unjust or unworthy act, but to do alwayes that which shall be *just* and righteous in Gods sight, that they may attain unto *eternal* life through Jesus Christ.

C H A P. III.

Gen. 3. 19

Job. 14. 1.

Ecclef. 40. 1.

First the *sufferings*; that are common to all men, the sinners as well as the Saints, are very *many*, very *great*, and very *grievous* things: For God told *Adam*, that in the *sweat* of his face he should eat his bread, untill he should return unto the ground; and holy *Job*, that knew the sufferings of men best, saith, *man that is born of a woman hath but a short time, and he is full of miseries*; yea so full, that if you look into any place of the four parts of the World, or to any time of the four quarters of the year, you shall find in *every* place, and at *all* times;

I All Ages
full of miseries.

how { 1. *All Ages.*
2. *All Estates.*
3. *All Creatures.* } Do accumulate and heap upon man heaps of miseries, sorrows, troubles, and insupportable sufferings; For,

I. Our Infancy.

1. In our *Infancy* we came crawling into the World, without any strength, *nudus humi jacet*; without any covering, to hide our nakedness, save only the blood of our filthiness; and if we had the understanding to see it, we might perceive our Mothers *half-dead* by giving us a little life, which begins with dolefull cries and tears; within a while to express the *miseries* that we must suffer: and never any Child, save onely, *Zoroastres*, King of the *Bactrians*, was ever seen, as *Aristotle* saith, to laugh or smile, unless sometimes in sleep, within forty dayes after his birth; then

Aristot. Hist.
Animal. 10.
lib. 7.

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25.

2. In our *Child-hood*, *exultat levitate puer*, we are apish, and delight only in *toyes*, and therefore we must be kept under *correction*: and this is so unpleasant unto us, that we think no Creature in the World is more *miserable* than our selves. Then

2. In our
Child-hood.

3. When we are freed from the rod, and are become *Youths*, then we are like *untamed Colts*, wild and wanton, *unable* to rule our selves, and *unwilling* to be ruled by any other: And

3. In our
Y. u'h.

4. When we come to our *Man hood*, then we are come to the *midst* of our miseries that we must needs suffer: For then, *micat ignibus aether*, clouds of darkeness do inclose us, instead of comforts, on every side round about; as *cares* for Families, *fears* of enemies, *slanders*, *oppressions*, *suites* of lawes, *imprisonments*, *wants*, *sicknesses*, and what not? And if with much struggling, we pass through all these briers; Then

4. In our
Manhood.

5. Comes *Old age*, that, as the Poet saith,

5. In our Old-
age.

*Usque adeo gravis uxori gnatisque sibiqne,
Ut captatori moveat fastidia coſso.*

we are weary of our selves, and our *Wives* that lye in our bosomes, and our own *Children* that we have bred, and all that ought to *love* us begin to *loath* us, and do long to leave us; And then

6. At last *Death* comes to attach us, either *naturally* to end our wretched life, or *violently* through the malice of our foes; and after death comes *Judgment*, where we must give a *just account* for all the evils that we have done, or any *other* our Servants, or Agents have done, under the shadow and shelter of our power and authority.

2. As in *all Ages* we are thus miserable, so all estates of life are as *full* of troubles, from him that sits upon the *Throne*, to him that walloweth in the *ashes*: for the wisest Kings have said, that if men rightly weighed, what *cares* and *troubles* were wrapped within their Crowns, they would disdain to

2. All estates
full of trou-
bles.

E

take

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take them up ; and the *honourable* man, that feeds himself with the *respect* and *honour* that is given him, will like another *Haman* be ready to burst for grief and discontent, if he seeth himself *despised* by any *Mordecai* ; and the *rich* man wearieth himself in getting wealth, and can scarce sleep for fear of *losing* them ; and the *poor* man knoweth not how to live for want of necessaries, to maintain his life : and so it fares with all degrees of men ; *nemo sua sorte contentus*, every man hath his *load* of discontent and vexation. And

3. All the
Creatures are
ready to de-
vour us.

Judges 5. 20

Gen 19. 1.

Esa. 13. 19.

Ezek. 27. 23.

Verse, 10.

Verse, 17.

3. All the *Creatures* of God do fight against us ; the *fire* to burn us, the *Air* to infect us, the *Sea* to drown us, and the *Earth* to swallow us up ; the *Lions* and *Bears* to devour us, the *Serpents* to sting us ; and as the *Rats* destroyed *Hatto* Bishop of *Mentz* ; so the *Frogs* and the *Mice* were ready to destroy *Pharaoh* and all his people : and *The stars* in *this* order did fight against *Sicera*, and all for our sins

So the fire destroyed *Sodom* and *Gomorrhah*, the Waters drowned the *whole World*, the Air infected *threescore and ten thousand* in the time of *David*, the Earth swallowed up *Korah*, *Dathan*, and *Abiram* ; and now of late, you see how the fire hath devoured and destroyed a *great part* of the famous City of *London* ; a City that was like *Babylon*, the glory of *Kingdoms* ; and the beauty of the *Chaldees* excellencie ; or rather *Tyrus*, whose *Wisdom*, *Wealth*, and *Merchandize*, you may read at large, unto the 16. verse, where and from thence forward you may see, *why*, and *how* she should be brought to ruine.

1. For her *injustice*, *oppressions*, and *wrongs*, For by the multitude of thy *Merchandize*, they have filled the midst of thee with *violences*. and thou hast sinned, saith the Prophet, therefore, *I will cast thee, as prophane out of the mountain of God.* i. e. quite out of my favour.

2. For her *Pride*, for thine heart was lifted up because of thy beauty. i. e. because of thy power, riches, and strength ; therefore *I will cast thee to the ground, and I will lay thee before Kings, that they may behold thee.*

3. For her *Sacriledge* and abuse of Gods service, for
thou

thou hast defiled thy Sanctuaries; that is, spoiled thy Churches, saith the Prophet, by the multitude of thine Iniquities: therefore I will bring forth a fire from the midst of thee and it shall devour thee, and I will bring thee to ashes on the Earth, in the sight of all them that shall behold thee, saith the Lord.

Verse, 12.

I will not make the parallel herein, though I fear I might very well do it; * but I only tell you, that in these great and common calamities of War, Plague, Famine, and such great and far extended Fires, or Deluges, the Godly do many times suffer with the wicked.

* Even with the prime City of London.

2. Besides these which are the common sufferings incident, more or less to all the sons of Adam; there be many other things, which are more properly and peculiarly inflicted upon this Angell and Bishop of Smyrna, and all other Angels and Bishops of Gods Church, and all the faithfull Christians and Saints of God, that are under their charge; and they may be comprised under these five principal heads.

2. The proper sufferings of the Saints.

- As, { 1. Unjust oppressions.
2. False accusations.
3. Causeless banishment.
4. Straight Imprisonment.
5. Cruel death.

{ All which are more proper and most commonly the sufferings of the Saints, imposed on them by the Worldlings.

Drexelius in gymasio patiensia, Sub. decemplici Cruciatum genere omnes perpassiones comprehendit. Part. 1. Cap. 1.

1. I speak not of taxes and impositions that are general'y levied, and must necessarily be satisfied, for the preservation of peace, and the safety of the state and our own welfare; but of those oppressors, that like Ahab will forcibly enter into Naboths Vineyard, and take away the Lands, Houses, and Goods of Policarpus by the law of strength, and he shall have no man to protect him; because as Solomon saith, power is on the side of the oppressor, that is well befriended both in Countrey and Courts.

1. Unjust oppressions. And all these things we have suffered for our Faith to God, and our Allegiance to our King. Eccles. 4. 1.

Therefore the Bishop of Smyrna must needs suffer himself to be plundered and oppressed, when we can find no justice to relieve him.

And I have often spoken of the oppressions and injustice, that

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that men find in this World, and not without cause : For of all the attributes of God, as his power, his wisdom, his eternity, and the like, his *mercy* and his *justice*, are the two most special attributes, that have the *nearest relation* unto man, As,

1. His *mercie* in pitying and *pardoning* poor man, when he hath offended him.

2. His *justice* in *punishing* obstinate men, that will not repent and call to him for mercy.

And therefore of *all the things* that God requireth at the hands of man *mercy* and *justice* are the two chiefest things that he requireth; that is, in *mercy* and *compassion* to the poor that want, & to the penitent that are sorry they have offended And *Justice*, to render what is due both to God and man.

And therefore the Prophet comprehendeth *all the duty of man* in these two things, saying. *He hath shewed thee O man what is good, And what the Lord doth require of thee, i.e. to do justly and to love mercy, and humbly to walk with thy God.* Micah, 6 8.

And our Saviour more briefly saith, *whatsoever ye would that men should do unto you, even so do you to them; for this is the Law and the Prophets : i. e. all that they require.* Math. 7. 12.

And therefore of all the sins we usually commit, *unmercifulness* to the poor and needy, and *unjust oppressions* and *wrongs*, are the most hatefull sins in the sight of God.

How comes it then to pass, that *any priviledge* should so preserve the wrong doers from the hand of *Justice* ? Or that which should preserve us should destroy us ? O let it not be so : For where *Justice* any wayes is stoppt, I desire not to live in that place : And therefore, *fiat justitia & ruat cælum*, let us not stop justice by any means.

But in the case betwixt *Poycarpus* and his carping oppressors, the injustice that is done is far more remarkable than any other case ; because it is not *simply* betwixt man and man, but more *immediately* betwixt God and man ; for *Poycarpus* is but Gods *Agent* and *solicitor*, for that right which God reserved for himself, and appropriated it for the maintenance of his worship : And that is, as I have fully shewed and

and proved in my declaration against Sacriledge;

1. The Tythes of all our increase.
2. The Offerings and donations of pious men, that are voluntarily given and dedicated for Gods service. For

1. As among men all people are Gods people and Gods Servants; yet he doth chole *Moses* and *Aaron*, Kings and Priests, the Magistrates and the Ministers in a more special manner to be his own peculiar servants, to attend upon him and his service. 1. All Tythes. Num. 3.14.

And as all the daies of the week are his daies, and he hath given six of them to us, and to our own affairs; yet he hath reserved the seventh for his own service; and though as the prophet saith, *Terram dedit filiis hominum*; The earth is the Lords, and he hath given the same to the sons of men; yet the place of his Temple, and the dedicated ground to build his Churches, and to be the Cemitaries of his saints, he reserved to himself, and required they should not be profaned by any man: So all the goods in the world are his, and all the Cattel upon a thousand hills, and he hath given unto his people nine parts of all the increase of the goods that they have, but he hath reserved the tenth for himself, as he saith himself, to shew that he reserveth a chiefes of every thing unto himself. Lev. 27.30.

2. As all Tythes are Gods right, so all Oblations and Donations, either of Lands, Goods, or Houses, that are given to God, by pious men, the better to maintain his service, are rings. 1. All Oblations and offerings.

the proper goods of God.

And it is a mighty favour of Almighty God, that hath all the world at his command, and wanteth nothing, and yet would vouchsafe to accept of such poor gifts at the hands of his servants.

But when they are once given, they are Gods most proper goods, in a more special manner than are all the other goods of the world, and therefore they ought not, by any means, or any waies, be purloyned from him; as you may observe it in

the

Act 5.

the example of *Ananias* and *Sapphira*, who sold their lands to bestow the price thereof for Gods service, and afterwards repenting of their good deed, kept back *some part* thereof, and denied the *truth*, to justify their Sacriledge with a *lye*, and to uphold one sin by another; and you know what became of them for the same.

And therefore *whatsoever* our forefathers have bestowed for the maintenance of Gods service, if their children or grand children, or any other man shall with *Ananias* take it away, and we that are intrusted to preserve the same for God, do sue unto you for *this right*, you must know, that herein you are not only Judges betwixt *us* and *them*, but more especially betwixt God and *them*.

Joh. 12. 42.

And if you be like those Jews, that loved the praise of men more than the glory of God, and judge the same unjustly against God, I doubt not but God will be a just Judge unto you.

Act 5. 4.

And therefore, *whatsoever* you do against *us*, that are but his Solicitors to sue for his right, so long as we discharge our duties, we weigh not the same of a rush: For as St. Peter said to *Ananias*, *Thou hast not lied unto men, but unto God*; so you do not this injustice unto us, but unto God.

But I must be bold to tell you, that it should grieve any Christian heart, that hath any zeal of Gods service, to see so many Churches ruined, not one in ten scarce standing, besides the bare walls, and the poor people, in the way to perish for want of means to maintain a Minister to instruct them; when both the Tythes, that God reserved to maintain his Service, are Sacrilegiously retained in Laymens hands, and the donations of Lands and Houses, that most pious men have given, for the better furtherance of Gods Service, are so unjustly given and taken away from Gods Church, and the poor Minister must have eight or nine Vicaridges to make him a competent maintenance, that cannot therefore possibly give a competent instruction to all these Parishes: And in what case are those people?

Are not these Sacrilegious dealings with the Tythes and Lands

Lands of the Church, the height of all injustice, the root of all bitterness, the poison of Religion, and the very destruction of the service of God?

And therefore, may not the Prophet most justly say to us, as he doth unto the Jews? *Shall I not visit for these things? and shall not my soul be avenged on such a Nation as this?*

But you will say: They do hold nothing but according to the *Laws* of the Land. And

I wish, those Laws may excuse them in the day of Judgment.

And I beseech you mistake me not, as your worthy Dean hath most truly shewed to you the last Sabbath, how apt we are to mistake the words and meaning of the Preacher.

For I call the Judge of all the world to be my witness, that in regard of my *self*, I weigh not a rush which way these things of this world go: but what I speak, I speak for the Service of God, and the furtherance of the Church of Christ, and if any man be offended with me for speaking it, let him be offended, for I had rather the greatest man should be offended with me for speaking it, than that God should be offended with me for not speaking it.

CHAP. IV.

2. **T**He Saints and Servants of God shall be falsely accused, slandered, and traduced as Christ himself was, when his enemies, the Scribes and Pharisees, taxed him, and said that he was a Sabbath-breaker, a Wine-bibber, a Blasphemer, and a friend of Publicans and sinners, and to have denied tribute and obedience unto Caesar, which all men knew to be most palpably false: So were his Apostles traduced in like manner, and so were the Bishops and holy Fathers of the Primitive Church most maliciously and falsely slandered and accused by their enemies; as *Athanasius* was accused for being the death

2. False accusations.

Mat. II. 19.

of

Heb. 11. 38.

of *Arsenius*, when as he, by the good providence of God, had *Arsenius* there alive, to justifie his *innocency*, and to manifest their *apparent falsehood*: and so the rest of the Christians of those first Ages in the infancy of the Church were charged to have *unlawful Conventicles* and private meetings in the nights and in darkness to satisfie their *carnal lusts*, and to contrive plots and *treacheries* against their Governors, when as God knoweth they were forced to serve God in *holes*, and in *rockes*, and dens, to shun the *persecutions* of those Tyrants, that drew them out, and threw them to the *Lions*; hanged them up on *Gibbets*, and tyed them unto the *Stakes* to be burned, if they were known to be Christians, and to worship Christ.

And therefore it is no *new thing*, nor strange, to hear that *Polycarpus*, or any other Bishop of Gods Church, should be *falsely accused*, slandered, traduced, and articted against by the Ministers of Satan; we must *endure it*, and patiently bear it; for if *thy* have called the *Master of the house Beelzebub*, and did so *impudently* traduce and belye his *holy Apostles*, what wonder is it, that they should do the like, and much more to us?

3. Causeless
banishment.

3. Though, as *Euripides* saith in his *Medea*. Μοχθὸν δ' αὖ ἄλλος ὠρίσθην ἥ τως πατρίας ἐξιδάσι: No labour can be worse or greater than to be deprived of our *Native Country*, whose very *smoak*, as the Orator saith, is more pleasant to a man, than the brightest fire of any strange Land; yet when we are thus slandered and accused to be such *firebrands* unto the State, as the Christians were when *Nero* burnt the City and fathered the same fact on them; *Banishment* is a punishment little enough for such as are taken to be so *seditions* and such unworthy members of the Commonwealth. So the Servants of Christ must be resolved, to account themselves to be but *Pilgrims* and strangers in this world, because that with *Abraham* they look for a better Country, and because as you see at all times the *best Saints* have been accused to be the *worst men*, and so *unworthy* to live among civil men, but rather to be sent to *strange Countries*, and there to lead their lives among the savage people.

Therefore

Therefore, as St. *John* the Evangelist was banished to *Patmos*, and *Jo. Chrysoft.* by the malice of *Eudoxia*, was twice banished from *Constantinople*; first, to *Prenetum* in the mouth of *Mare Major*: Secondly, to *Armenia*, where he died. *Eustachius Pamphilus* was banished out of *Antioch* because he contradicted the *Arrian* Hereticks: And *Paulus Diaconus* saith, that *Benedict* the fifth was banished out of *Rome* by the Emperour *Antonius*. And so now of late, many of the Servants of Christ were faine to flee out of their native Country to other strange lands for their fidelity to God and their King, and no remedy.

4. Because, as *Erasmus* saith, *Nulla voluptas viris ingenuis suavior est libertate*, Nothing can be more pleasant to ingenious men than *Liberty*, though it were in a strange country; there is none, but would choose it, rather than to be imprisoned in his native soile; as we see the *Birds* and wild beasts had rather have their liberty, to run and flie to gather their own food; than to be inclosed in a cage, with the best provision; because, as the old saying is, *Nihil beatum est, si absit libertas*: Nothing can make us happy if we want liberty. Therefore the malice of Satan is so great, against the *Saints*, that to deprive them of their liberty, he will cast them into prison, as the Apostles were, and *John Baptist*, and many thousands more of the servants of *Iesus Christ* were. But as *Petrarch* saith, *Quosdam carcer ad insignem gloriam, ad regnum alios, ad cælum multos misit, & ad sepulchrum omnes; & nullum cepit quem non reddet*; The prison hath sent some unto glory, many into heaven, and all into their graves. And

5. As if all these precedent miseries, of oppressions, slanders, banishment, prison, were not sufficient to afflict the Saints, and to satisfy the fury of their foes, death must be imposed upon them; and not a simple, but a cruell, barbarous, and a savage death: hanging them upon Crosses and Gibbets, throwing them to the wild beasts to be devoured, as *Germanicus*, and *Ignatius*, and others were; and tying them unto the Stakes to be burned; as this holy Bishop of *Smyrna* three daies before he was taken, being fallen asleepe,

4 Straight imprisonment.

5. Cruel death.

The Sufferings of the Saints.

saw in a vision, the *Pillow* under his head set on fire, and suddenly consumed to ashes, which he interpreted to his friends, that his body should be *burned*, as it was indeed, and many thousands more. So you see the *sufferings* and the miseries of the Saints.

Psal. 55. v. 2.

And that which added *weight* unto these miseries was, that these things should be *done* unto them, and *inflicted* upon them, by their own *children*, and oftentimes by the *Bishops* that were their brethren, and by their own *Companions*, and their own familiar friends, that took sweet counsel together, and walked in the house of God as friends; this was a greater grief unto them than the suffering of them; for so Christ himself is interpreted to have said, *If it had been an open enemy that had done me this dishonour*, to have sold me, and betrayed me, as thou didst, *I could well have borne it*; but for thee, that wast my *Disciple*, and my *Purse-bearer*, to do it: this troubleth me very much; So if a *Lay Knight*, or *Captain*, or *Gallio*, that cared not for these things, nor for these men that were the Disciples of Christ, and the Bishops of his Church, should do this, it were no great wonder, because of that *χάσμα μέγα*, that is betwixt *Clergy* and *Layty*; but if his Son *Timothy* should persecute *St. Paul*, that laid his hands upon his head to implore Gods blessing, for his Episcopal Function, should persecute him, or as *Caesar* said to *Brutus*, *Καὶ οὐ τίνων*, what, my Son *Brutus* to rise against me! this is a sore cut, and a deep wound not easily cured.

Euseb. l. i. c.

And yet it hapned very often so to the *Bishops* and servants of *Jesus Christ*; for when *Polycarpus* went to *Rome*, to confer with Pope *Anicetus* about the observation of *Easter*, and met *Marcion*, the grand Heretick and capital enemy of *Jesus Christ*, it seemeth to me, that he was more troubled and vexed with his opposition of him, when he called him, *The eldest child of the devil* (as *Eusebius* saith) than he was with his persecutors, that came to apprehend him, and to bring him to his death: So *Athanasius* was more persecuted by the *Arrian Bishops*, than he was by any *Heathen Tyrant*; And as the Records of time declare unto us, their persecution was more violent,

violent than the tyrants; and so we have found it, of late years, that the Inquisition of Spain, and the Bulls of the Pope against John Hus, and Hierom of Prague, and others; and the Bishops in Queen Maries daies, as you may find it in John Fox his Martyrology, were more cruel against Bishop Ridley, Latimer, and other Protestants, than the persecution of Trajan, Dioclesian, or Nero were: For as we read of Jeremiahs Figs, the one basket had very good Figs, even like the figs that are full ripe, and the other basket had very naughty Figs, which could not be eaten, they were so bad; so the Bishops of Gods Church are either like, Polycarpus, the Angels of God, or like Marcion, *Primo-geniti diaboli*, the eldest children of the Devil; either blessed Martyrs, like St. Peter, and St. Paul, or very Devils; like trayterous Judas, and persecuting popes, and all the other Bishops, that walk in their steps. And therefore I have ever prayed to God, to preserve me, as from all others, so especially from the Episcopal persecution, from whom I have suffered more than from any other since I was born; because that as Jeremiah did so eagerly preach against the false Prophets, so did I, against the Heretical, Covetous, and Oppressing, Proud and Lordly Bishops, who, with their Children, since Queen Maries daies, have made away, and swallowed most wickedly the greatest part of that means, which was most piously given for the maintenance of Gods service in the Diocels of Ossory; and not I alone, but a great many more godly Bishops, Priests, and zealous Christians, have been more cruelly vexed, and more barbarously handled and tormented by the Popish Bishops, than they were by the heathen Persecutors: As

Jer. 24. 1.

1. George, the Arrian Bishop, that was placed in the room of Athanasius, did not only persecute this holy Bishop, so that for six years he was fain to liide himself in a pit, but also thirty Bishops of Egypt and Sybia were slain in the fury of this Arrian persecution; fourteen Bishops were banished, and forty good Orthodox Christians, in Alexandria, were scourged with rods, because they would not communicate with that Arrian Bishop.

I.

2.

2. St. *Augustine* in many places, and especially in his fiftieth Epistle to *Bonifac.* complaineth how *Donatus* and his Sectaries dealt with the *Orthodox*, saying, *In hoc labore multi catholici, & maxime Episcopi & Clerici, horrenda perpeffi sunt, quæ commemorare longum est*; in this trouble and disturbance, the Christians, especially the Bishops suffered hard and horrible things; when as some Bishops had their eyes put out, some had their hands and tongues cut off, and some were cruelly slain out right, by the chieftest of those *Donatist Bishops*.

Vide Treasury
of time. p 599.
16 c. 19.

And *Enchirius* writeth, that the Fathers assembled themselves two severall times in *Antioch*: First, In the time of *Dionysius*, and the other in the time of Pope *Felix*, for the incountring of *Paul. Samosat.* Bishop of that City, who, being a man of insupportable *Arrogancy*, when he was first created Bishop, began to walk abroad in the fields, with a train of men both before and behind him, reading and speaking all the way that he went, with wonderful *pride* and insolency, through which *audacious pride*, saith mine Author, the Christian Religion grew into much contempt amongst many people.

And I think, saith *Polidore Virgil*, that our Bishops (he meant the Pope and Cardinalls of *Rome*) in those daies, learned of this *Heretick*, the order of their *Pompes*, and the *traines*, which they lead with them: and I am loath to proceed further in his speech, which you may see in the sixth Book and nineteenth Chapter of *Pedro Mexio*, and *Francisco Sansavino*.

3.

3. The time would be too short for me to tell you of those, scarce credible vexations, torments, and persecutions that the *Romish Bishops* used against the *Waldenses*, *Albigenses*, and other good Christians in *Bohemia*, *Spain*, *Italy*, and *Germany*, and here in *England* with us, in the time of Queen *Mary*, who, though some of those, fore-named persecuted Saints, were tainted with some errors, and too nicely refractory in some points; yet they did suffer beyond their deserts most exquisite torments by the means of those *Romish Bishops*, who

who not only *themselves* persecuted them, but, as the *Arrian* George stirred up and spurred the Emperors, *Constantius*, *Valens*, and *others*, whom he and his *Arrian* Bishops had *poysoned* with that *Hereſie*, to persecute the *Orthodox*, so did they from time to time stir up the *Christian Kings and Princes*, to lay infernal torments upop the hated Saints.

And therefore it seems *not absurd* to me, to say, That the persecution of Bishops is *worse*, and more intollerable, than any tyrannical persecution of any Lay Prince whatsoever; because that according to the *true Axiome* of the Logicians, *Quod efficit tale, illud est magis tale*; They that *cause* the Prince to do it, are *worse* than the Prince that doth it, as *David* that caused *Joab* to be the death of *Urias* was a greater offender therein than was *Joab*.

Besides, though *some Bishops* indeed do (like *Daniel*, and some others, of the Prophets) spring from a *Princely* race, and of honourable progenitors: yet, as the Prophet *Amos* was raised from among the Herdmen of *Tekoa*; so many, if not most of our Bishops and Magistrates are through their *Industry*, and *Learning*; and *Wealth*, exalted to great honours and dignities; as Pope *John* the twenty second, was the Son of a Shoemaker; and Pope *Sixtus* the fourth, the son of a Seafaring man, and Pope *Nicholas*, his parents went about the City to sell eggs and poultry; and Archbishop *Woolsey*, from a poor *Smiths Son*, was raised to be a *Cardinal*; and Bishop *Gardiner* and Archbishop *Williams* became Lord *Chancellors* from a very mean beginning, as *C. Marins* was, to be a Consul from a Common Souldier.

And, though the consideration of the *Rock*, from whence *Treasury of times*, l. 7. c. 102. they were hewn, and of *the hole of the pit* from whence they were digged, should put them in mind to be *the more humble* and meek, and like *Pompey the Great*, who, as *Cicero* saith, the *more honourable*, and the more powerful he was, the *more courteous* and affable he shewed himself to the meanest people; yet *commonly* it is most true, that

Asperius nihil est humilis, cum surgit in altum.

which

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which according to the English Proverb is, if you set a beggar a horse-back, he will ride to the Devill, being now so proud of his honour. That

————— *Ut fluvialibus undis,
Extumuit torrens, fluit acris amne perennis,*

As the *Land-flood* is more violent than the continued stream, so when the shrubs of *Cader*, are become the Cedars of *Lebanon*; and the obscure genus & species have climbed up, to the *Episcopal* Chair, and are become *Arch-Bishops*, *Lord Chancellors*, *Cardinals*, and *Popes*; and the rustick *Cains Mar.* and the *Mechanick* Tradesmen, are become *Captains*, *Colonells*, and *Generals*; the whole *World* cannot afford the Devil better *Instruments*, to persecute the Saints of God, than these *Wolves* in sheeps clothing, that have scarlet *blondy hearts* under their white candid sleeves.

But here, it may be, some will much blame me for laying such *imputations* upon the Reverend Bishops, and the worthy Magistrates; and so unadvisedly wounding the *Episcopal* function, and Magistracy, for the faults of some few.

I Answer, that I honour the *Episcopal* function, and the office of a Magistrate, as much as any man can do; but yet, that what I say can be no prejudice either to the Bishops, or the godly Magistrates no not at all; for as the Poet saith of Women,

*Parcite paucarum diffundere crimen in omnes,
Spectetur meritis quaeque puella suis.*

so I say of the Bishops; and of all other men whatsoever.

Spectetur meritis quilibet apte suis.
Let every man be respected as he is.

And as it was no disgrace for *Shem* and *Japhet*, that, *nat lupus inter oves*, there was an accursed *Cham* in *Noahs* Ark; or to the holy Apostles, that there was a treacherous *Judas* amongst

amongst them ; so I conceive it no prejudice to the virtuous, godly, and Reverend Bishops, nor any disparagement to their holy *function*, to see some proud, ambitious, and avaritious, persecuting and domineering *prelates* amongst them : But as the blackness of the night, commends the beauty of the day, and the Ladies think their *black-patches* do better set forth their fair faces ; so the pride and haughty carriage, the ambition and persecution of the *tyrannical* and *domineering* Bishops, do add more abundant honour unto the *humble, meek, and patient* Bishops, and do make them seem far more acceptable in the sight of all good men : And I say not this, to lay the least disparagement or blame, upon good and godly Bishops, but to perswade all others that are otherwise, to be good.

So you have heard of the *Persons* that must suffer, and of the principal points of their sufferings, and by whom those Saints and Servants of Christ do most of all suffer them. And now.

C H A P. V.

SEcondly it followeth that we should treat, of the advice and counsell of God, that he gives us in this extremity of our sufferings ; which is, *fear none of those things that thou shalt suffer.* 2. The counsell of God to his afflicted Servants.

But here, the *timorous* man will demand, if those things, that I have shewed you, and many other things, besides those that we do, and must suffer from the hands of wicked men, are not *fit to be feared*, and able to make any man afraid ; that, if it be possible they may be avoided.

Yet our Saviour answereth, and biddeth St. John to write unto the Bishop of *Smyrna*, and in him to all other Bishops and the rest of his faithful Servants, that they should *fear none of those things* ; as, not *want*, not *slanders*, not *oppressions*, not

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not persecutions, not imprisonment, not banishment, not scourgings, and not death it self; saying, fear none of them all: An excellent and a most comfortable counsell, to all of us that are oppressed with wrongs, and encompassed with enemies, crosses and afflictions, fear none of those things which thou shalt suffer. Touching which point I shall desire you, to observe these two things;

Two things
to be observed
touching these
words of Gods
counsell.

- { 1. The nature of this fear, that is here forbidden.
- { 2. The reasons why we should not fear any of those things which we shall suffer.

1. The nature
of the fear
here forbid-
den.

Cicero.

7. l. 4.

Aristotle.

ethic. 1. 2. c. 4.

Fear two-fold
Math. 26. 37.

1. You must observe that, *objectum timoris malum est*, the proper object of fear is, that which is evill, because we love that which we conceive to be good; and therefore Cicero defines it to be, *metus mali impendentis*: Or as Aristotle saith, *an expettation of evill*; And it is two-fold;

1. *Alius natura*, which proceeds from the sense of the weakness and frailty of our human nature, and is no sin at all; for so Christ himself feared as St. Matthew sheweth, and was heard in that which he feared, as the Apostle saith:

2. *Alius est diffidentia*, which proceeds from our incredulity, or from the spirit of bondage, as the Apostle speaketh. And this fear saith the Wise man, is nothing else, but the betraying of the succour which reason offereth: And it is commonly incident to all wicked men; because wickedness, condemned by her own witness, is very timorous, and being pressed with an evill Conscience, alwaies forecasteth grievous things.

And this diffident fear may (in some respect) be said to be two-fold.

Either { 1. Just and good. } For
 { 2. Unjust and frivolous. }

1. Just and
good.

1. When we have offended God, or our King, our Parents, or our Governours, we may and ought to fear the punishment, that

that is due unto us for our offences, and this fear is just and good, and blessed is he that alwayes feareth; that is, the punishment of God for his sins past, that it may prevent all sins to come: And St. Paul saith, if thou wouldst not fear the Magistrate, do well, so shalt thou have praise of the same: but if thou dost evil then be afraid, because he beareth not the sword in vain: and this fear is not prohibited in this place, & 4. but is every where commended and required in all the holy Scripture.

Prov. 18. 14.

Rom. 13. 3.
& 4.

2. The unjust, vain, and frivolous feare is, that whereof the Prophet speaketh, they were afraid where no fear was; that is, where there was no just cause, nor any reason in the World to fear. And this timidity and causeless fear is prohibited by the Angel, to Polycarpus, and to all other godly Polycarpies, and faithfull Saints, saying, fear none of those things that thou shalt suffer.

a. Vain and frivolous.
Psal. 53. 5.

And yet through want of Faith and Courage, it is sometimes incident, and doth seize upon the best couraged men, and brings a great deal of damage and prejudice wheresoever it is; especially among the Souldiers in any War: Whether you mean

Fear very prejudicial to all Souldiers.

1. The corporal war, that Princes and the men of this world make one against another: Or,

2. The Spiritual war that the Souldiers of Christ do wage against the World, the flesh, and the Devil: For,

Lucan saith, and that very truly,

Lucan. 1. 7.
Pharfa.

Multos in summa pericula misit,
Venturi timor ipse mali

And Ovid saith,

Ovid. lib. 6.
Fasti.

Abstrahit vires corporis ipse timor.

And Statius saith,

Statius. in lib.
3. Theb.

Pessimus, in dubiis angur timor.

1. The vain
fear of Soul-
diers.

And indeed it is strange to consider what *sad effects* this *Panick fear* (so termed, because the *Ethnickes* conceived their God *Pan* sent such sudden terrors and consternations of mind into mens hearts) hath wrought in the *stoutest Commanders*, and the greatest Armies of the World; so that for the time, they were not only void of reason, but also of common sense: For so we read in *T. Livius*, that *Claudius Sulpitius*, and *Emilius Ceritanns*, being Consuls, there arose such a *vain fear* in *Rome* one night, that an alarm was cried throughout all the whole City, and such a *tumult* was raised, as if every street had been full of enemies: yet when it was day their appeared neither *Author of the noise*, nor the least cause of any fear.

So when the *Fragelians* brought news unto the *Romans*, that *Hannibal* drew neer unto the City, all fell into such a *marvellous fear*, that all the *Women* ran out of their houses, and swept the *Temples* of their gods, and the sacred Altars with the *hairs* of their head, and upon their *knees*, holding up their hands to *Heaven*, they besought their gods with abundant tears, to preserve them and the City in safety; and yet there was no such cause at all.

Many exam-
ples of a vain
and foolish
fear, in great
Commanders
and Souldiers.

And the like *degenerate fear* fell upon *Augustus*, whom all the World stood in fear of, when news was brought unto him of the overthrow of *Qu. Varus*, with his Legions in *Germany*; that he was *wonderfully* perplexed, and knew not what to do to preserve himself and his Empire: and yet the *Cherusi* that gave that overthrow, were many hundred miles off, and never did set forth on foot towards *Italy*.

I could add the *senseless fear* of the *Greeks* at *Trapezunt*; when *Ziges* besieged it; and at *Argos*, when they were straigned by the *Turks*: But that which befell them at the Castle of *Patras*, which the Emperor besieged with a mighty Army, shall serve for all, to shew the folly of this *senseless fear*; for the *Despote of Thessaly* being almost in despair, how to get out of the present perill, attempted a *desperate way* in a very dark night, to let himself down from the Wall by a rope, and privily to go through the *Camp* of the Emperials, (for he had no other way) in *Cloaths* all torn and ragged, and
gaping

gaping with a loud and boisterous voice, and with words half-barbarous and clownish, inquiring for a Horse that he had lost; and the Souldiers laughing and mocking him, as a poor Countrey clown, did let him pass; and the Despot by this means escaped to Attica, where upon promise of much money, and the marriage of his fair Daughter, he obtained of the Duke five hundred Souldiers; and with them he marched towards the Imperialists, of whom he found many stragling in the fields, whereof he took some, and others he purposely coursed into the Camp: by which sudden and unexpected accident, there arose such a terror and a tumult in the Camp, that supposing some mighty power was come to aid the Despot, all the Imperials fled, some one way and some another, and left all the carriages and furniture of the Camp behind them: And so this vain, foolish Panic fear made them all to flee, which two hundred thousand men could not have done. And I beleive the like fear hath bin the ruine of *Senacherib's Army*, when they sheathed their swords in one anothers bowels; and caused many other great Armies to betake themselves unto their flight. But

2 Reg. 19 35.

2. As this vain fear seized oftentimes upon the greatest Commanders, and the stoutest Captains, of Kings and Princes in their temporal War, to their great prejudice and reproach, contrary to the Opinion of *Pindarus*, that thought it no dishonour to them to fly away, when they are taken with such a fear, so the like causeless fear hath as often, or rather more frequently fallen, and to a far greater prejudice and damage, upon the Souldiers of Christ in their Spiritual Warfare. For

2. The vain fear of Christians Souldiers.

The fear of great mens frowns, of losses, oppressions, and persecutions, have caused many of the Professors of the Gospel of Jesus Christ, to become Apostates, and to start aside like a broken bow, and to falsifie their faith both to God and their King; as not only the stories of those Apostates that fell away from their first love, in the time of the first persecutions, recorded by *Eusebius*, *Soerates*, and other Ecclesiastical Writers: but also the many multitudes of men, that had sworn to be true and faithfull to our late most gracious King and to

Lucan. in
Pharal.

observe the Laws and Canons of our Church; have not withstanding, for fear of losses and persecutions from the long-Parliament, proved errand Rebels and Traytors against their King, and Apostates from the Church, doth make it plain unto us; that, *degeneres animos timor arguit*; this vain and foolish fear, doth demonstrate them to be vain and degenerate men, which want that *Christian courage and resolution*, which should be in the *Souldiers of Jesus Christ*. And so,

This fear of offending *Caesar*, made *Pilate* to deliver Christ to be Crucified by the *Jews*: and it made *Peter* to deny his Master, and makes many of us to neglect our duties many times, and very often, when we are affraid to say with *John Baptist*, it is not lawfull for thee to have thy brothers Wife; nor to keep to thy selfe, nor countenance others, to detain the houses and possessions of the Church, nor to do any the like injustice to any one of all thy neighbours.

And so indeed this fear of men, and of those miseries, wants, imprisonments, and losses, that their greatness and cruelties, can bring upon them, hath made many men, in many times to commit *twofold evill*. As,

Of a two-fold
evill that this
causeless fear
produceth.
1. Evill.

1. To neglect to do their duties, which they are bound to do, to tell the People their *Transgressions*, and to reprove the *corruptness* that they see in the greatest men, and to hinder the *oppressors* to wrong the Widows, the Fatherless, and the Stranger, or any other, that is any wayes *unjustly* detayned from his right, and oppressed with wrong, which is our duty to do.

2. Evill.

Hosea 7. 3.

2. To do those things which they should not do, and which God forbids them to do; as to flatter the rich and powerful men in their wickedness, and to make the Princes glad with their lies, and to swear and forswear themselves with them, and for their advantage, contrary to all *injustice* against the innocent; and to commit many other the like sins for *very fear*.

Therefore to prevent those horrible sins, which are the unfavory fruits, that do spring from this *disident, vain, and causeless fear*, the Lord saith, *fear none of those things that thou shalt suffer*; and happy are they that do not fear them.

CHAP.

CHAP. VI.

2. FOR the *Reasons* why we should not fear any of them; they are especially these three,

1. Because our God in whom we trust, is *Omnipotent*, and able, when he pleaseth, to deliver us out of all troubles.

2. Because he is *most mercifull*, and hath *promised* to deliver us, and therefore will deliver us.

3. Because of the *many benefits*, that our sufferings and persecutions do bring unto us, though we be not delivered. And,

For the first reason, That our God is able to deliver us, God himself testifieth unto Abraham, saying, *Fear not Abraham, for I am thy buckler*, and thine exceeding great reward; and I am *El Shaddai*, that is, a God all-sufficient, and *Almighty*, which all other Gods are not; and our Saviour comforting us against *all the wants* of this life, and all the sufferings of this world, saith, *Fear not little flock*, for it is your Fathers pleasure to give you the Kingdom, and the Father gave me my sheep, and *none is able to pluck them out of my hands*.

And therefore, though the devil should cast us into prison, though he tempteth us by all unlawful means, sometimes covertly, sometimes openly, and alwaies maliciously, and afflicteth us as he afflicted Job both in body and goods; yea, though he should inclose us in, *on every side*, with fat Bulls of Basan, so that in our own judgement we could not escape in any wise; yet doing our duty, and discharging a good conscience, we ought not to fear any of those things that we shall suffer, and that either the malice of man, or the power of the devil can bring upon us; because our God is sufficiently able to deliver us; as God himself doth tell us, saying, *I, even I am he that comforteth you, and who art thou*, or what a poor spirited man art thou, that thou shouldst be afraid of a man that shall

3. The reasons why we should not fear.

1 Reason.

2 Reason.

3 Reason.

Of the first reason,

Gen. 15. 1.

Chap. 17. 1.

Luk. 12. 32.

Joh. 10. 28.

Iſa 51. 12, 13.

ſhall dye, and of the Son of man, that ſhall be made as graſs? And forgetteſt the Lord thy Maker, that haſt ſtretched forth the Heavens, and laid the foundations of the earth, and haſt feared continually every day, becauſe of the fury of the oppreſſor, as if he had made himſelf ready to deſtroy? And where is the fury of the oppreſſor? Or, what can the oppreſſor do? For as the Prophet David ſaith, God is our hope and ſtrength, a very preſent help in trouble. Or if for all this, thou wilt neglect thy duty for fear of mans anger, remember what Job ſaith, Qui timet pruinam opprimetur a nive; He that feareth the froſt ſhall be ſuppreſſed by the ſnow; that is, whoſoever neglecteth his duty for fear of mans anger, that is but like the froſt that he may trample under his feet, he ſhall periſh through Gods wrath, that falleth down like the ſnow from heaven upon his head; and he ſhall by no means be able to avoid it; for, if his wrath be kindled, yea, but a little, O Lord, who is able to abide it? Blessed are all they that truſt in him.

Pſal. 46. 1.

And therefore we ſhould fear none of thoſe things that we ſhall ſuffer.

And we have a cloud of witneſſes and examples of all ſorts both in the holy Scripture, and in the Eccleſiaſtical Writers. and in prophane Authors, to confirm this truth unto us. For

Examples of
thoſe whom
God delivered.
Sap. 10. 6.

1 Lot.

2 Joſeph.

Sap. 10. 13.

3. The Iſraelites.

When the ungodly periſhed, God preſerved the righteous Lot, when he fled from the fire that fell down upon the five Cities, ſaith the Wiſeman. So when righteous Joſeph was ſold by his unrighteous brethren, God forſook him not, but delivered him from ſin, and went down with him into the dungeon, and failed him not in his bonds, till he had brought him to the Scepter of the Realm, and had given him power againſt thoſe that oppreſſed him, and them that accuſed him, he declared to be lyers, and gave him perpetual glory.

So he delivered the righteous people and the faultleſſ ſeed from the nations that oppreſſed them; and when they were in a laborinth of miſery, environed with the instruments of death, having the Sea before them, the Mountains and Rocks on either ſide, and the Egyptians purſuing after, and all the Horſes

Horses and Chariots of *Pharaoh*; and his Horsemen and his Host ready to overtake these *naked men*, that stood and staid there by the sea side; besides *Pihabiroth* before *Baalzephon*, insomuch that they were *sore afraid*, and thought that they could no waies escape, but either be *drowned* if they attempted to go forward, or break *their necks* if they assayed the rocks, or be *slain with the sword* of cruel *Pharaoh* if there they staid his coming; which was a *wonderful straight*, as it was with *David* when *Gad* came unto him: so great, that they *2 Sam. 24. 14* thought they could not *possibly* escape and be *delivered* out of this danger, and therefore they *cryed* unto the Lord, and *mur-mured* against *Moses* and *Aaron*, for bringing them out of the land of *Egypt*, to be destroyed, as they thought they were to be in the wilderness.

But *Moses*, considering that God was *all-sufficient*, and a very *present help in trouble*, did fear none of these things, but, *Psal 46. 1* confidently said unto the people, *Fear you not, stand still, and behold the salvation of the Lord, which he will shew unto you this day: for the Egyptians whom you have seen this day you shall never see them again;* for seeing you are so *fearful*, and so doubtful of your own strength, *the Lord shall fight for you*, therefore hold you your peace: Then the Lord having compassion upon *Moses*, that cried unto him more with inward groanings than with any outward words, as it is evident in the *13. v.* did, contrary to the expectation of the diffident Israelites, manifest his *own power*, and caused the Sea to run back, nay, to fly back, as the Prophet *David* saith, by a strong East wind all the night, and so made the sea dry land, that the Israelites might pass through the midst of the sea upon dry ground, but the *Egyptians* pursuing them, the Lord caused the waters to return, and so drowned them all in the midst of the sea, there was not one of them left. *Psal. 115. 5.* *Exod. 14. 28.*

And when *Shadrach*, *Mishac*, and *Abednego* were cast into the fiery furnace God delivered them from the flame, and, because they trusted in him, and *fear'd not the Wrath of the King*, though it was like the *roaring of a Lion*, he caused the fire to have no power over their bodies, but though they were *4. Shadrach, Mishac, and Abednego* *Prov. 19. 12.*

were bound in their coats, hosen and cloaks, with their other garments, and cast into the midst of the hot burning Oven; yet through the power of God, in whom they trusted, they walked in the midst of the fire, as if it had been in the Kings chamber, without any hurt at all, for not any hair of their head was burnt, neither was their coats changed, nor any smell of fire came upon them.

Dan. 3. 17.

5. *Susanna*.

6. *S. Peter*.

So he delivered *Susanna* from the hands of the two Elders, and *Daniel* from the Lions Den, and Saint *Peter* from the quaternions of Souldiers that shackled his feet in fetters, and his hands with links of iron.

Heb. 13. 8.

And he is the same God yesterday, and to day, and the same for ever, his power not shortned, and his mercie nothing lessened, neither doth he respect any mans person, but is as ready to help thee as any of them, if thou call upon him, and trust in him, so firmly as they have done.

Psal. 13. 4.

And therefore as the Prophet *David*, confident that God was all-sufficient to deliver him out of all his troubles, said, *Though I walk through the valley of the shadow of death, I will fear none evil: And why so? For thou art with me, and thy rod and thy staffe shall comfort me*, that is, thy rod shall make me afraid to offend thee, and thy staffe shall hold me up from falling, though mine adversaries be never so great, and never so strong, and never so maliciously bent against me; and therefore I will fear none of them, nor any thing that they can do unto me: this was that brave and pious resolution of the Prophet *David*.

Psal. 17. 1, 2, 3.

And again he saith, *The Lord is my light and my salvation, Whom then shall I fear? the Lord is the strength of my life, of whom then shall I be afraid? when the wicked, even mine enemies and my foes came upon me to eat up my flesh, they stumbled and fell; and therefore though an host of men were laid against me, yet my heart shall not be afraid, and though there rose up war against me, yet will I put my trust in him*,

Psal. 46. 1.

Even so should every one of us say, that God is our hope and strength, a very present help in trouble; and therefore we will not fear, though the earth be moved, and though the hills be carried

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carried into the midst of the Sea, though the Waters thereof rage Psal. 46.2,3.
and swell, and though the mountains shake at the tempest of the
same.

Yea, though Satan rage never so much, and in the furious-
ness of his malice cause his beloved instruments to cast us into
prison, that we may be tryed, as he did righteous Joseph, and
this holy Bishop of Smyrna; or to throw us into the Lions
den, as he did the Prophet Daniel, and many other good
Christians in the primitive Church; or to the fiery Furnace
of all afflictions and tribulations, as he did Shadrac, Misbac,
and Abednego, or into the midst of the raging sea, as he did
the Prophet Jonas; or to cut off our heads, as he did the head
of the blessed Apostle Saint Paul, and John Baptist the fore-
runner of our Saviour Christ; or stone us to death, as he did
the proto-Martyr Saint Stephen, or use any other the most
violent rage and fury against us.

Yet seeing our God is all-sufficient to deliver us, as he deli-
vered some of these, and did better than to deliver the rest,
by receiving them into his glory, we will fear none of those
things that we shall suffer; but we will assure our selves, that
as the prophet saith, *through him we shall overthrow our ene-
mies*; and in his name *we shall tread them under that rise up
against us*: And in all our troubles and distresses, *we will not
trust in our bow, it is not our sword that shall help us*; though
these were the two principal weapons of war, but it is our
God, that shall save us from Satans hands, from our troubles
and afflictions, and from the malice of all our enemies, and
shall put them to confusion that hate us: And therefore, as the
same prophet saith, *we will make our boast of God all the day
long, and will praise his name for evermore.*

And as Abraham, though he might easily and reasonably
have doubted of Gods promise, that he should have a child,
if he considered his own age, being ninty nine years old, and
the deadness of Sarahs womb, yet he, being strong in faith,
doubted not, saith the Apostle, but was fully assured, *that he
which had promised was also able to do it*; and Saint Paul like-
wise fainted not under his afflictions, neither was he ashamed

2 Tim. 1. 12.

of the *Cross of Christ*, nor feared any of the things that he should suffer, because he was persuaded and assured of the Lords ability, to keep that which he committed unto him; even so, beloved brethren, seeing the Lords ears are not closed from hearing our prayers, nor his armes shortened that he cannot help us, nor his power and ability wanting to do what he will, and to deliver us out of all our troubles, we ought not to fear any of those things that we shall suffer.

C H A P. VII.

Of the second reason, why we should not fear,

Psal. 18. 6.

1 Reg. 8. 56.

Psal. 91. 1, 3, 4

2. **R** Eason why we should fear none of those things that we shall suffer is, because God is most merciful unto his Servants, and hath promised to help those that fear him, saying, *Call upon me in the day of thy trouble, and I will hear thee, so shalt thou praise me*: And so the Prophet saith, *In my trouble I called upon the Lord, and complained unto my God, and he heard my voice out of his holy Temple*: And Solomon saith, *There hath not failed one word of all his good promise, which he promised by the hand of Moses his servant*: and he hath promised, that *who so dwelleth under the defence of the most high, shall abide under the shadow of the Almighty*; and he shall deliver him from the snare of the hunter, and from the noysome pestilence, and he shall defend him under his wings, and keep him safe under his feathers.

And therefore if we trust in God, fear him, and call upon him, we need not fear any of those things that we shall suffer.

Obj. 2.

I, but the weak Christian, that seeth himself persecuted, afflicted and troubled beyond measure, and without cause, saith, though he knoweth God is able to deliver us; and in mercy hath promised to deliver them that fear him; yet seeing our sins are so great, our offences so many, and our wickedness, in the very best of us, are so horrible, and God, being

of pure eyes, that hateth all those that work *vanity*, and much more those that work impiety, iniquity and wrong, that make a separation betwixt God and his dearest children, and cause him to hide his face from them, and to stop his ears that he will not hear them: how can they chuse but fear those heavy crosses, and persecutions, and other punishments, that are the tokens of Gods wrath, and are so justly laid upon them for their transgressions?

The Lord answereth and saith, that although we are full of sins, and not worthy of the least of his mercies, yet if we hearken to his voice, forsake our sins, and pray to him for pardon, for my Names sake, and for my Promise sake, *I will up, saith the Lord*, and deliver you out of all your troubles and distress; and though I do afflict you, yet, seeing you do fear me and put your trust in me, it is not in my fury and judgment for your destruction, but in mercy for your amendment and salvation: For as Saint Ambrose saith, *Sicut est aliquando crudelitas parcens, ita est aliquando misericordia puniens*, as it is sometimes cruelty to spare, when that sparing encourageth men to go on to greater wickedness, as Solomon sheweth: so it is sometimes mercy and favour to punish us; as when a father whips his child to preserve him from the gallows, and God layes some light temporary punishment upon us to recall us from our sins, and to prevent our eternal damnation.

And therefore seeing the afflictions, and tribulations, and persecutions of the Saints and true servants of God, are but like the chastisements of a loving father to his dearest children, the tokens of Gods mercies and fatherly care over his servants, they should cause them rather to rejoyce in them than to be afraid of them; as the Lord himself testifieth unto his distressed people, saying, *Rejoyce thou barren that didst not bear, break forth into joy and rejoyce: and then addeth, Fear thou not, for thou shalt not be ashamed, neither be confounded, for a small moment have I forsaken thee, but with great mercies will I gather thee; in a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee.*

Sol.

That it is sometimes a great deal of mercy to punish us.

That we should rather rejoyce in our sufferings than fear them. *Esay 51. 1, 2, 5, 7, 8, 9, 10.*

Exod. 11. 27.

there, saith the Lord thy Redeemer; for this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn, that I would not be wrath with thee, nor rebuke thee; for the Mountains shall depart, and the hills shall be removed, but my kindness shall not depart from thee, neither shall the Covenant of my peace be removed, saith the Lord, that hath mercy on thee. And as the blessed Virgin saith, His mercy is on them that fear him, from one generation to another; and he hath promised to hear the cries of the afflicted, because he is merciful: But these promises are not to be applied to those unjust and ungodly men that offend of malicious wickedness; but to those that fear God, and that, when they fall and sin through weakness, or ignorance, are heartily sorry that they have so offended God, and will to the uttermost of their power make satisfaction to those men that they have offended, and restitution to those that they wronged.

Exod. 14. 15.

Exod. 3. 7.

Ma. 5. 4. 8.

Wherefore (beloved brethren, that do fear God and love him) though we have been grievous transgressors; yet, if we forsake our wicked waies, and be heartily sorry that we have offended God and our Neighbours, and pray unto God for mercy, and cry unto him for his help and deliverance out of our troubles and distresses, and wrong no man; seeing God is so merciful to them that fear him, that he heareth them before they cry unto him, as he said unto Moses, *Why criest thou unto me?* When he said never a word, but inwardly implored his help, and he stretcheth out his hands to deliver them, before they call for deliverance, as he heard the cry of the children of Israel, and saw the oppressions wherewith the Egyptians oppressed them, and therefore came down from heaven to deliver them, before we read, that the Israelites cried for deliverance; and seeing he thus promiseth with everlasting mercy, to have compassion on them that fear him, let us fear our God, that is, fear to offend him, and we need not fear any of those things that we shall suffer.

And if Satan, which ever stirreth up wicked motions in our hearts, through his manifold suggestions, moveth us at any

any time to doubt of the performance of Gods promises, then to assure us and to confirm us in the certainty thereof; let us say to our selves, and reply to him; Is our God a lyar, as Satan is, and shall we mistrust his word, when we think it is a shame to doubt the promises of an earthly friend? Surely no, we will never doubt him: for *he is not as man that he should lye*, which is impossible for him to do; but he is *unchangeable* (as St. James saith) and *with him there is no shadow of turning.* Heb. 6. 18. Jam. 1. 17.

And therefore, seeing our God in mercy, and for his name sake, hath promised to deliver them that fear him, when they call upon him, out of all their troubles, and to save them from their enemies, and from the hands of all that hate them, and for their defence and deliverance, to be with them in the waters, as he was with the *Israelites*, and with *Jonas*, and St. *Peter*; in the fire as he was with the three children; in the Lyons Dens, as he was with *Daniel*; in prison, as he was with *Joseph*; and in all other places of their afflictions and calamities, to comfort them, and to bid them *fear none of those things that they shall suffer.* Exod 14. Jonas 2. Mar. 14. 31. Dan. 3. 25. Gen 41.

They should constantly and undoubtedly believe, that though they walked *through the valley of the shadow of death*, yet, they need not fear any evil, nor any of those things that they shall suffer, because God is with them, and *his rod and his staff shall comfort them*, that is, his Rod, which whippeth them, shall keep them in awe from offending him, and his Staff shall preserve them from falling away from their confidence in him, especially because they know, that he hath promised to help them; and they believe, that he is able to perform his promise in a moment, even in the twinkling of an eye: Were our case never so hard, even as hard as the case of the *Israelites*, when the raging sea flood before them, ready to swallow them, the mighty Host of *Pharaoh* followed after them utterly to destroy them, and the inaccessible rocks and mountains on either side, ready to breake their necks if they assailed to climbe them. Psa. 23. 4. Exod. 14. 9.

And though many men are able to help us, and to deliver us from our oppressors, but are not willing to do it; yet they that faithfully trust in God, do know and believe, that he is as willing as he is able, to deliver them out of their distress: for God forbid, that we should ever think that our God, who, before we were reconciled unto him, *loved us so*, that he gave his own dear and only begotten Son to deliver us from everlasting torments and the curses of the Law that we were subject unto, would now, when we are reconciled unto him, by so dear a price, want any good will, to deliver us from our small afflictions and momentary troubles, or at leastwise, to make them like unto wholesome medicines, and Physical potions, that although they seem a little bitter, yet will they purge our bodies from all gross humours, and preserve them in health far better.

A double reason to assure us of Gods willingness to deliver us.

1. The examples of Gods deliverances to all faithful and penitent sinners.

Gen. 10 2, 9, 10.

1 Sam. 11. 4, 15.

Mat. 16. 74.

Acts 12. 7.

And we have a double reason to assure us of this goodness of God, and his willingness to deliver those that fear him out of all their sufferings.

1. The examples of the helps and deliverances of God, that he wrought and afforded to all them that repented of their former evill courses, and trusted in his mercy, though at sundry times, and in divers manners, they had offended his gracious Goodness: As we see, that although *Abraham* offended God, in distrustful his protection, through the fear of his imminent danger, when he said that *Sarah* was his Sister; yet because he truly served him, God in mercy delivered him from the hands of *Abimeleck*: and though *David* committed Adultery with fair *Bathsheba*, and murdered *Uriah* an innocent man, to cover his sin; yet by calling upon God for pardon, he found mercy, and was delivered out of all his troubles; and from the hands of wicked *Abshalom*: And though *Peter* denied his master, and sware that he never knew him, yet upon his *bitter tears* and unfeigned repentance, his offence was remitted, and he was received again into Gods favour, and through the mercy of God he was delivered out of his bonds, and from the quaternions of Souldiers that kept him very close in Prison: And though *Jonas* disobeyed the voice

of

of the Lord his God, and ran away to *Tarsus*, when God commanded him to go to *Nineve*; yet, in the bottom of the *Sea*, when he prayed for mercy, he was delivered from the *Whales belly*, or from the belly of *Hell*; as himself speaketh: and though *Paul* persecuted the Saints of God, yet upon his amendment, repentance, and diligence to please God, he obtained mercy, and he was delivered out of all his afflictions, so that he doth exultingly say, *in his omnibus superamus* prop. Rom. 8. 37. *ter enim qui dilexit nos*; in all these things we are more than *Conquerors*, through him that loved us.

And therefore, seeing God in mercy, according to his promise, pardoned and delivered all these, and many millions of men more that offended him, upon their repentance, and amendment of life, we may be confident that if we pray to him for mercy, for our forepast offences, and fear him for the time to come, we need not fear any of those things that we shall suffer, but continuing faithfull unto death, we may be sure of the Crown of life.

But it may be Satan will reply, that it is inconsequent to conclude; that, because God heard the prayers of these holy men aforesnamed, and in his mercy delivered them from their troubles, therefore he will deliver thee, that art so great an offender against thy God. *Objection.*

I Answer, that if thou remainest impenitent, and goest on *Sol.* still in thy wickedness, Satans argument is unanswerable; but if thou repentest and amendest, as they did, then maist thou assuredly expect the like favour, as they have had; For God is no respecter of Persons; but as the Prophet *David* saith, Rom. 2. 11. Ephes. 6. 9. if God be mercifull to him and help him, it will be a forcible argument and means, to make others to trust in his mercy, and to hope for the like deliverances, upon the like terms that they have had it; that is, their repentance and prayers to God for it: for they will reason in their hearts (saith he) and say, *this poor man cried unto the Lord and he heard him*; Psal 10. 17. & therefore surely, he will do the like unto me, he will hear me 19. 22. 24. and help me when I call upon him; for he is the same God Psal 120. 1. that ever he was, Yesterday, and to day, and the same for ever, Heb. 13. 8. *he*

he is as loth a sinner should perish, as ever he was, and he is as mercifull, and as willing, and as ready to deliver any of us, as ever he was to help and to deliver them, if we be qualified and fit objects of mercy as they were, and seek it as they did; for our bodies and our souls are his, as well as theirs, and have cost him as much as theirs; for he made them as well as theirs, and he redeemed them as well as theirs, and therefore loveth them and will help them, preserve them and save them as well as theirs, if the fault be not our own, to neglect so great salvation.

And therefore seeing his hand is not shortned, but is stretched out ready to help us, whatsoever befalls us, let us *fear none of those things that we shall suffer*, but let us believe his promise and take hold of his mercy, and *be faithfull unto death*, and we shall have the *Crown of life*.

2. The experience that we our selves have had of Gods former deliverances.

2. The experience that we our selves have had, of Gods former goodness, in delivering us most mercifully according to his promise, from so many troubles, crosses, and dangers that we have formerly suffered, should sufficiently perswade us to rely upon Gods goodness, and to trust in his mercies, for our deliverances out of our present sufferings, (whereof we have, so many times formerly had such plentiful trials) and so to fear none of those things that hereafter we may or shall suffer.

Objection.

But it may be Satan will reply again, and say, it is an infirme ground to build your faith and trust upon such a sandy foundation, that because God hath bin good unto you, and hath formerly delivered you, therefore he will hereafter deliver you; how weak is this reason, and how soon confuted by our experience of many thousands of them, that have like the tribe of *Benjamin*, been delivered and became Conquerors, and yet afterwards have been destroyed, like unto him that was delivered from the *Lyon*, and destroyed by the *Bear*.

Sol.

I Answer that *manente causa manet effectus*, our God being the same, unchangeable, without any shadow of turning, as himself saith, *ego deus & non mutor*, I the Lord change not.

And

Mal. 3. 6.

and the persons suffering still trusting and relying upon Gods mercies, and praying unto him for the forgiveness of their sins and deliverances from their troubles, and not growing worse and worse by their unthankfulness for the former mercies, they may assure themselves, that as God hath formerly delivered them out of their distrels, so he will deliver them hereafter, for so *David*, when he was to fight against *Goliath*, remembred what help he found from God against the Bear, and against the Lyons pawes, and upon that passed proof of Gods mercies he was confident that God would assist him in his conflict, and deliver him from the *Philistine*; and so *Moses* saith unto the *Israelites*, *if thou sayest in thine heart, these Nations are more than I, how can I dispossesse them?* Yet saith he, *thou shalt not be affraid of them, but remember what the Lord thy God did unto Pharaoh and unto all Egypt, so shall the Lord thy God do unto all the People of whom thou art affraid*; whereby he declareth, that as God had bin formerly a good God unto them, when he delivered them, *ex latuentis manuum operibus*, from their *Egyptian* slavery; so he would thereafter be the same God, to help them and to deliver them, out of all the things that they should suffer; if the fault were not their own, by distrusting him and departing from him, and to the like purpose *St. Paul* saith unto the *Corinthians*, that God would therefore confirm them to the end, because he had begun a good work in them, and because as the same Apostle saith unto the *Thessalonians*, he is faithfull that called them, and therefore he will also do it.

1 Sam. 17.

Deut. 7. 17.

1 Cor. 1. 8.

1 Thes. 5. 24.

And doth not the former tryed favour and goodness of a mortal man work in him, that finds it a good opinion, and a confidence of the like favour and help from that man, if he should have need of his help again? And what comparison between mutable man and the unchangeable God, that whom he loveth, he loveth them to the end, even as *St. John* saith, when *Jesus* knew that his hour was come, having loved his own which were in the world, he loved them unto the end.

John. 13. 1.

And therefore if God at any time hath begun a good work, or wrought a good thought, and a pious, or a charitable moti-

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on, in any of you, pray for the perfecting thereof, and assure your selves, if you yield not to Satan to quench it, God will continue it unto the end; because he is unchangeable in all his actions, and repenteth not of any work that he hath begun: And so if at any time heretofore, God hath delivered you from your troubles, sickness or oppressions, you may conclude it as an infallible consequence, that if it be not your fault, for some offence that you committed against God, or that God seeth it is not for your good, (for he worketh all things, and for the best for them that love him) God will likewise deliver you from your present troubles, and from all that shall fall unto you thereafter: and you should say with the Prophet *David*, *thou hast been my succour, O Lord, then leave me not now, neither forsake me O God of my Salvation.*

Psal. 27. 11.

And therefore, seeing God in mercy hath promised to deliver us out of all our troubles, if we call upon him in the times of our adversities, and seeing, as I have shewed, he is both able and willing to help us, and never faileth to perform his promise, we should faithfully believe his word, and constantly follow his counsel, *To fear none of those things that we shall suffer.*

C H A P. VIII.

3. Reason
why we should
not fear.

3. **R** Eason, why we should not fear any of those things that we shall suffer, is, because that although God for some reasons best known unto himself, should not deliver us, yet then it is better for us to suffer them, than to be delivered from them; because God knoweth what is best, and he worketh all things together for the best, for them that love him, as it was better for *Joseph*, to have been sold into *Egypt* and to be cast into prison, than if God had delivered him from

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from the malice of his brethren; and it is better for the Martyrs to be put to death by their persecutors, than if God had delivered them from death; because that hereby,

That it is better for the Saints which God delivereth not, to suffer than to be delivered.

1. They shall be the sooner delivered from all the miseries of this life, and from the malice of their foes.
2. They shall the sooner enjoy the everlasting felicity, and this Crown of life here promised.
3. They shall have the greater glory in heaven for their sufferings that they had here on earth.

Therefore we should fear none of those things that we shall or may suffer, but discharge our duties, and say the truth, and reprove sin without fear.

And truly we have great reason so to do, for *ira divinitatis est pana peccantis*: and the wrath of God hath been very heavy in Wars, Plague, Famine and Fires upon these Nations for many years: and what is the cause thereof, but our sins and wickedness, so great and so many, that it is no wonder to any wise conscientious man, to see the just God plaguing the greatest Cities, Towns, Villages and Houses, with unusual Plagues, intolerable Fires, unchristian-like wars, & many other justly deserved calamities; when such a grand Rebellion hath been so wickedly raised, and so bloodily followed, to the death of a most incomparable pious Prince; such sacrilegious dealing and robbing of God himself, so palpably practised and countenanced amongst us, such inhumane oppressions and incredible injustice, pride, partiality, and the advancing of most wicked malefactors, do so imperiously fill, not only the City of London, but all other Cities, Towns, and Countries.

But I believe, the death of that most excellent King is not yet fully satisfied for, nor the prophaning of Gods service quite forgotten, but there is yet wrath behind to be poured out for these sins: for the Prophet *Amos* tells us, *Thus saith the Lord, for three transgressions of Israel, and for four, I will not turn away the punishment thereof*: And a learned Rabbine

Amos 1. 6.

tells us, that the first of these transgressions was, the selling of *Joseph* into *Egypt*, for which they endured four hundred years bondage under *Pharaoh*: The second was, the killing of Gods Prophets, for which they suffered seventy years captivity in *Babylon*: And the last was, the crucifying of *Christ*, for which they are scattered over all the face of the earth, and shall so remain as vagabonds to the day of judgment.

And doth Gods wrath thus continue to punish sin? and shall we think, that the unparalell'd murder of so gracious a King, the sacrilegious taking of the Lands and Houses of God from his service, and the unexpressible oppression, injustice, and pride that is practised against his servants, shall so lightly and so suddenly be passed over, while the offenders do so impudently flourish in the world, and so impudently go on in their wickedness.

I tell you nay, but, *except you repent*, and make restitution of the wrongs you do, *you shall all likewise perish*, as the like offenders have been destroyed before you: for there is no place where we can evade Gods hand, but if we offend him on the Land, he can overtake us on the Seas, and deliver us captives into the hands of our enemies, for those sins that we dream not of.

And therefore when you are thus warned, as the *Ninevites* were, I advise you to do as the *Ninevites* did, and our most gracious Governour hath most religiously done, as the King of *Nineve* did, proclaim a Fast, and a day of Humiliation, for our transgressions.

Jonas 3. 8.

But unless you do as the King of *Ninive* said, *Turn every one from his evil way, and from the violence that is in their hands*; in vain do you fast, and come here, to hold your head like a bulrush, for so the *Jews* came unto the Prophets, and heard their words, but regarded them not.

Eccy 1. 12.

And therefore the Lord saith, that he hated such a fast, and such a coming to tread his Court; for such a calling of assemblies, and vain oblations, and doings, he could not away with.

But

But if the Magistrate could cause a reformation of our manners, and a restitution for all the wrongs that we do, and cause justice to be executed both to the Church and in the Commonwealth, then questionless, *Though our sins were as red as scarlet, they shall be made as white as snow*; till then, I fear, Gods wrath will not be turned away, but his hand will be stretched out still: and that especially for two other sins that I have not yet named, and yet are too obviously to be seen amongst us.

1. The many many Churches that are destroyed, and their ruines left without any care to repair them, to the dishonour of God, and the shame of our profession, to dwell our selves, as the Prophet saith, in ceiled houses, and stately Pallaces, and to suffer the Houses of God to lie waste. 1 Our ruinous Churches
2. The multitude of poor, that without any great relief are left almost ready to starve in our streets: I have often spoken of it, and I am sorry to see it: and if we do not mend these things, and really turn from our evil wayes, all our formal profession is but meer dissimulation, and so an abomination in the sight of God. 2. Our multitude of poor.

But seeing, as the Logicians say, *Contrariorum ratio est contraria*, of contrary things the reason is likewise contrary: we should be glad and rejoyce in all those things that we shall suffer: for so Saint Paul saith, *Rejoyce in the Lord alwayes, and again, I say, rejoyce*: And accordingly he saith, that the Saints and Servants of Christ do glory and rejoyce in their tribulations, because *tribulation worketh patience, patience bringeth forth experience, experience hope, and hope maketh not ashamed*: And the Prophet David saith, this is my comfort in my trouble, for *thy word hath quickened me*; and if thy Word had not been my comfort, I had perished in mine affliction: and all the Apostles of Christ, when they were buffeted and beaten by the High Priests and Elders, rejoyced, that they were accounted worthy to suffer those things for the name of Jesus, who had said unto them before, you shall

That we should be glad and rejoyce in all our sufferings. Phil. 4 4.
Rom. 5. 3.
Psal. 119, 50. & 91.
Aa 5. 41.

The Sufferings of the Saints.

Mat. 5. 11.

shall be blessed, when men revile you, and persecute you, and falsely say all manner of evil against you for my sake; and therefore *rejoyce and be glad, for great is your reward in heaven.*

And therefore, my dear brethren, that read these sufferings of the Saints, let us never fear, but rather rejoyce and be glad in all those things that we do or shall suffer, because our good God comforteth us in our afflictions, and assisteth us in all our temptations.

What we should do.

1. When sin terrifieth us.

Psal. 130. 7.

Psal. 103. 12.

Ezek. 33. 11.

1 John 1. 7. & c. 2. 2.

2. When death frighteth us.
Hos. 13. 14.
John 8. 51.

3. When the Devil assaulteth us.
John 12. 31.

1 John 3. 8.

4. When the thoughts of Hell trouble us.

And therefore, when the multitude of our sins, and the greatness of our unworthiness doth terrifie our consciences, then let us say with the Prophet *David*, that *wish the Lord there is mercy*, to them that fear him, and *wish him there is plenteous redemption*: and therefore *look how far distant the east is from the west, so far hath he set our sins from us*: for as I live, saith the Lord, *Nolo mortem peccatoris*, a phrase more emphatical, than, *I desire not the death of a sinner*, for I would not have his death, but that he should turn from his wicked wayes and live: And Saint *John* saith, *The blood of Jesus Christ the Son of God cleanseth us from all sin, and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.*

And if death affrighteth us, then let us remember that he saith, *O death, I will be thy death; and I will deliver them out of the band of death*: And our Saviour saith, *Verily, verily I say unto you, whosoever keepeth my saying shall never see death*

And if the Devil assaulteth us, then let us call to mind that Christ said, *now*, that is, by his death, *the Prince of this world*, that is the Devil, that ruleth in the hearts of all worldly men, shall be cast out, that is, from the hearts and souls of all the Saints and Servants of God; because, as Saint *John* saith, *The Son of God was manifested for this purpose, that he might destroy the works of the devil.*

And if the thoughts of Hell make us to be troubled, then us consider how our God comforteth us, saying, *Thou shalt be saved through the blood of thy Covenant, and I have loosed thy*

thy prisoners, and sent them forth out of the pit wherein there is no water. Zech. 9. 11.

If poverty and want grieve us, then let us comfort ourselves with the words of the Prophet *David*, who saith, that *he had been young, and now is old, yet did he never see the righteous forsaken, nor their seed begging their bread*, that is, not forsaken of God, though they should be driven to beg their bread, because the Lord saith, *he filleth the hungry soul with goodness, Et in diebus famis saturabit eos*, and in the days of scarcity they shall be satisfied, or they shall have enough, saith the vulgar, that is, as much as shall suffice them, and enough is as good as a feast.

5. When poverty grieves us.
Psal. 37. 25.

Psal. 107. 9.
Psal. 37. 18.

If sickness and diseases vex us, then let us remember what the same Prophet saith, that the Lord comforteth his servants, when they lye sick upon their beds, and *he maketh all their beds in their sickness*; and if he make their beds, doubtless they will be easie enough, especially seeing that Christ *hath borne our griefs, and carried our sorrows*, as the Prophet speaketh, and hath turned all our infirmities into his saving health.

6 When sickness vexeth us.
Psal. 41. 3.

Esay 53. 4.

And therefore, why should any affliction, crosses or tribulation, wants, sickness, oppression, banishment, imprisonment, torturing, or death it self, or any other calamity, that you can name make us afraid of suffering them, and not rather rejoyce and be glad in all those things that we shall suffer, especially when we suffer not as malefactors, but for the discharging of our duties, and well doing.

And yet undoubtedly, such is our frailty and incredulity to these forecited pregnant proofs of Gods help and assistance to them that fear him, that as the Prophet *David* saith of the wicked, *They were afraid where no fear was*, nor any cause of fear at all; so too too many of us, that pretend to fear God, are notwithstanding afraid where we should not fear, and are fearless, bold, and presumptuous where we should both fear and tremble; yea, and we weep and are sorrowful when we should rejoyce, and we laugh and rejoyce when we should weep and lament: for

How we do what we should not do.

We are afraid
of troubles
and persecuti-
ons, which we
should not
fear.

1. We are afraid of troubles and persecutions though it be for *righteousness sake*, and though the Spirit of God bids us here to fear them not, and Christ tells us, that they are blessed that do suffer them: and we are afraid of the frowns and faces of men, which cause us to commit many wickednesses, to the provoking of Almighty God, and the undoing of many men; for as St. Chrysostome saith, *Facile deviat à justitia, qui in causis non Deum sed hominem pertimescit*; He soon swerveth from the truth, and easily erreth from the rule of equity that in any cause feareth man and not God: As Pilate, fear of offending Caesar caused him to condemn our Saviour Christ; so in the cases betwixt great powerful men and the poor, many Judges of mean courage for fear of displeasing the great persons, do pervert Justice, and dare not defend the innocent, nor do right to the poor, the fatherless, and the widows, nor many times to God himself, when the case depends betwixt a poor Clergy-man and a rich Nobleman or Knight.

And for this very cause, the very fear of offending men, many Ministers and Preachers of Gods Word dare not cry aloud, as they are charged to do, and to lift up their voice like a trumpet to tell the people their transgressions, and the house of Jacob their sins, that is, the ordinary faults of the vulgar sort, and the great Sacrilege, injustice, and oppression of the great Lords, Knights, and Gentry; for they know, saith a Father, that *Libentius hodie audiuntur qui placentia dicunt, quam prædicatores veritatis & correctores iniquitatis*; we do more willingly hearken to the Preachers of pleasing doctrine, and the praises of our virtues, than to the reprovers of our vices: but the Lord saith to us, as he did unto St. Paul, *Fear not, but speak, and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee.*

AGS 18.9.

So we fear poverty and want, whereas, if we do our duties, as we are commanded, we should fear none of them, because, as our Saviour saith, *Our heavenly father*, that cloatheth the Lillies of the field with a more glorious attire than was Solomon in all his Royalty, and feedeth the young Ravens that call

call upon him, knoweth that we have need of these things; that is, of food and rayment, which is all that the greatest Prince in this world can have, and therefore using our best endeavour, and a provident care, to prevent want and poverty (which we are commanded to do) we need not fear that we shall want.

And, as we are afraid, where no fear is, so we fear not, where and whom we should truly fear, for we ought to fear the Lord our God, and to be afraid and tremble at the remembrance of his judgements: and therefore St. Peter adviseth us, to walk in fear, during the time of this earthly habitation: and St. Paul willeth us, to work out our own salvation with fear and trembling: And holy Job saith, I feared all my works, that is, lest they should be any waies, or in any thing offensive unto God; for I know (saith he) that thou sparest not him that offendeth thee: And the prophet David pronounceth that man happy that feareth the Lord, because he will place his whole mind and his delight in his commandments: and to enforce us the sooner to fear him, Christ, after he had bidden us, not to fear man, which could do no more hurt, but to kill the body, willeth us to fear him, that after he hath slain the body hath power also to cast both body and soul into hell fire, I say unto you, fear him.

We fear not where and whom we should fear.
1 Pet. 2.

Phil. 2.

Job. 9.

And St. Augustine saith, That this present fear of God, securitatem generat sempiternam, begets an everlasting security and freedom from all other fears; and therefore, Time Deum, qui super omnes est, & hominem non formidabis; fear God which is above all, and thou shalt not need to be afraid of any man.

And St. Gregory, to describe unto us, who he is that feareth God, because every man will pretend that he feareth God, saith, Qui timet Deum nihil negligit; He that feareth God neglecteth nothing of his duty. Quia timere Deum est, nulla quae faciendae sunt bona praeterire, nec ulla mala quae fugienda sunt, perpetrare; because that to fear God, is to omit none of those good things, which he ought to do, and to do none of those evil things, which he ought to shun; and the Wise-

Very excellent sayings of the Fathers, expressing how we should fear God.

Eccles. 12. 13. man saith, *Fear God and keep his Commandments*; *Hoc est omnis homo*, saith the Vulgar Latine; this is all man, or whole man, or the whole duty of man, as our English Translation hath it; *Et si hoc est omnis homo*, saith St. Bernard, *absque hoc nihil est homo*; if this be all man, without this a man is nothing, but indeed less than nothing, and far worse than nothing: and if the love of God cannot move thee to do good (saith Hugo) *Saltem teneat & terreat timor judicis, metus gehennæ, laquei mortis, dolores inferi, ignis urens, vermis corrodens, sulphur fœtens, flamma tartarea & omnia mala*: yet let the fear of the Judge and of Hell, the snares of death, the infernal dolours, the burning fire, the gnawing worme, the stinking brimstone, the hellish flame, and all the evils of hell terrifie and frighten thee from doing evil, the dishonouring of thy God, and the wronging of thy neighbour.

And therefore you see that we ought to fear God, and that not only with this servile fear, whereof Hugo speaketh, but with a filial and a more reverential fear; for as St. Augustine saith, *Quando timore pœnæ non amore justitiæ fit bonum, nondum bene fit bonum, nec fit in corde quod fieri videtur in opere, quando mallet homo non facere si posset impune*: When a man doth good more for fear of punishment than for the love of vertue, that good is not yet well done, neither is it done from the heart, which seems outwardly done in the work, because he had rather not do it, if he might omit it without punishment.

And St. Gregory saith, *Quum quis timore adhuc bona agit a malo penitus non recessit*; When any man doth good for fear, he hath not wholly and altogether departed from evil; *Quia eo ipso peccat, quo peccare vellet, si invito potuisset*; because that herein he sinneth, that he would have sinned, and do that which he should not do, if he might do it without punishment; and again, the same St. Gregory saith, to the same purpose; *Si adhuc a prava actione formidata pœna prohibet, profecto formidantis animum nulla spiritus libertas tenet, nam & si pœnam non metueret, culpam procul dubio perpetraret*; if the fear of punishment refraineth us from evil deeds, truly

truly no liberty or freedom of Gods Spirit retaineth the mind of the fearful man from sinning: because that if he had not feared the punishment, without doubt he had sinned.

By all which Examples and Sentences of Scripture, and Fathers you may perceive, that although God prohibiteth us to fear any of those things that we shall suffer, yet he forbiddeth us not to fear him, but commandeth us to fear and reverence him with a filial fear; which as a Father saith, is *Fons vite, radix prudentia, corona & plenitudo sapientia, gloria & gloriatio & beatum domum*: The fountain of life, the root of prudence, the crown and fulness of wisdom, our glory and rejoicing, and a most blessed gift of the blessed Spirit of God. And

Yet, notwithstanding all this, our Sacrilege, injustice, oppression, and wicked lives testify unto our faces, that we fear not God, but do presume so much upon his mercy, that still multiplying our transgressions, and despising the riches of his patience, his long suffering, and his gentleness, we build and fasten our sins upon Gods back: and after the hardness of our hearts, and minds that cannot repent, and will not amend, we heap unto our selves wrath, against the day of wrath and declaration of the just judgment of God, and still sleeping in our sins, we say within our selves (which the Wiseman testifieth we should not do) *The mercy of God is great, he will be merciful to the multitude of our sins*, which cannot exceed the multitude of his mercies: for if we did not thus argue with our selves, and so much presume of Gods mercy, and so little fear his justice, that so we are quite destitute of the fear of God, it could not possibly be, that men should live so wickedly, and so unjustly, and commit such horrible sins so fearlessly as they do, and so little regard all the large Sermons that are made unto them: For as the Wiseman saith, *Timor domini expellit peccatum*; The fear of the Lord driveth away sin, and hindereth us to commit any iniquity, as it appeareth in the Midwives of Egypt, who would not slay the children of the Israelites because they feared God, Exod. i. 17.

The great and manifold sins that do testify we do not fear God as we ought to do;

The Sufferings of the Saints.

Gen. 42. 18.

Joh. 5. 36.

The folly of
them that pre-
sume too
much, and too
irregularly on
Gods mercies.

How we ought
to consider as
well of Gods
justice as of
Gods mercies.

saith the Text: And holy *Job* saith, The punishments or judgments of God were so fearful to him, that he therefore oppressed not the fatherless, the poor, and the widows: And righteous *Joseph* would not commit Adultery with his Mistress, nor do any injury unto his Brethren, because, as he said, *he feared God*: And so indeed whosoever feareth God, will be afraid to do any wrong unto his neighbour, or to do any wickedness whatsoever; and they that say they fear God, and do continue in their sins and unrighteousness, they deceive themselves, and the truth is not in them: for as our Saviour saith of himself, so I say unto you, *The works that you do will testifie what you are*, and whether you fear God or not.

And to perswade you the readier, and the sooner to fear and to forsake your unjust waies, I say unto you, as the Prophet *David* saith, that *Iustus deus concidet cervices peccatorum*; The Lord is just, and he will break the necks of sinners: And therefore (mean you (Sirs) to continue in sin, and still to go on in your unjust waies, because God is merciful and long suffering) then remember, that he is likewise just, saith the Prophet; and are you gotten up upon Gods back to build the nest of your sins and wickedness there, upon his mercies? Then may you be sure, that his justice will fetch you down again, and break your necks, if you do not speedily repent; because there is nothing so injurious to the just God, as to make him the foundation of our sinful life, which lost his own life for the extinguishing of sin.

And therefore we should never to rely upon his mercy, as to forget his justice. *Quia dulcis et rectus dominus*; because the Lord is sweet, but yet upright; and all his waies are *mercy and truth*, which (as *St. Bernard* saith) are the two feet of God whereby he walketh all his waies: and he fasteneth both these feet upon the heart of every one of them, that truly turn to him: and every sinner, that will truly turn himself to God must lay fast hold on both these feet of God: For if he should lay hand on mercy only, and let pass truth and justice, he should perish by presumption: and on the other

other side, if he should think of the justice of God only, he should perish by desperation.

And therefore to the end the sinner may be saved, he must humbly fall down upon his knees, and kiss both these feet of God, that, in respect of Gods justice, he may retain the fear of God, and in respect of his mercy, he may conceive hope of pardon and forgiveness of his sins: and (as St. Augustine saith) Let him that loveth so much the gentleness and mercy of God, mark and fear his truth and justice: *Quia dulcis et rectus dominus*; because the Lord is sweet, and yet just, saith the Prophet: and if thou dost love his sweetness, fear his justice; or otherwise, as a man may kill himself with too much sweetness, for too much honey will make thee to vomit, as saith Solomon; so a man may perish in being too confident of Gods mercy, and having no thought nor fear of his justice; for, though God, as a very sweet Lord, saith, *I held my peace at your sins*, and kept silence: yet, as a just judge, he addeth; and thinkest thou that I will do so still? No, no, I do not forget thy sins, but I will reprove thee, and set before thy face the thing which thou hast done. And though it be most certain, that our God is most merciful, and full of mercies, and his mercy endureth for ever, twenty seven times repeated in the same Psalme: Yet he is also true and just; and though the Prophet David beginneth the 73 Psalme with words of admiration of Gods mercies, saying, *O how good a God is the God of Israel, even to such as are of a clean heart*; that is, to them that fear him, yet in all that Psalme he doth nothing else almost but shew the justice and the heavy wrath of God against the wicked, even when he giveth them most prosperity; and the conclusion of the Psalme is, *Behold, O Lord; they shall perish, which depart from thee, and thou shalt destroy all them that commit fornication against thee*; For how good soever he be to the righteous, yet that pertaineth nothing to the relief of the ungodly, that walk on still in their wickedness.

And therefore the Prophet saith, *The eyes of the Lord are upon the just*, and his ears are open to hear their prayers, but

For these Attributes are all equally in God *summè & perfectissimè*.

Pro. 35. 16.

Psal. 5. 21.

Psal. 73. 1.
Or truly God is good to Israel.

Ver. 27.

Psa. 34. 14, 15. *but the face of the Lord is upon them that do evil to root out the remembrance of them from the earth, and to that end the same Prophet, speaking of the proud and presumptuous sinners, that sit, and speak against the righteous, and persecute the poor helpless man, saith, Let their eyes be blinded that they see not; and ever bow down their backs, poure out thine indignation upon them, and let thy wrathful displeasure take hold of them, let them fall from one wickedness to another *, and let them be wiped out of the book of the living, and not be written among the righteous.*

Psa. 69. 12, 22.
Ver. 13, 14.
usque ad 29.
* A very heavy judgment.

Whereby you may observe, that the greatest curse which is laid upon men, next to their blotting out of the book of life, is, to suffer them to be so blinded, and so presumptuous, as upon hope of mercy, to add iniquity upon iniquity, and never enter into the consideration of his Justice, thereby to fear him, and to forsake their wicked waies.

And therefore, though we are here forbidden by God to fear any of these things; that we shall suffer, yet you see, how we are every where commanded, and how requisite it is for us, to fear God; and even thereafter as a man feareth, so is his displeasure, saith the Prophet; for the less we fear him, the more he is angry and displeased with us, and the more we fear him, the less is he displeased with us.

C H A P. IX.

1. How we re-joyce when we should sorrow, and lament when we should rejoyce.

2. **A**S we are afraid, where no fear is, and fear not, where and whom we should truly fear; so, as I told you, we rejoyce and triumph, when we should be sober and sad, and we are cast down to sorrow and sadness, and many times to weep and lament, when we should rather rejoyce and be glad. For

Dan. 4. 30.

1. As *Nebuchadnezzar* triumphed in his own wisdom, power and felicity, when he said, *Is not this great Babel that*

I have built for the house of the Kingdom, by the might of my power, and for the honour of my majesty; and as Belshazzar his Son rejoyced in his pleasures and delights, when he made a feast to a thousand of his Princes, and drank wine before the thousand, and commanded to bring forth the golden vessels, and the silver vessels which his father Nebuchadnezzar had brought from the Temple of God in Jerusalem, that he and his Lords, and his Wives and his Concubines might drink therein: And as the rich Glutton in the Gospel gloried in his dainty fare and rich attire of purple and scarlet, and the other rich man gloried in the abundance of his wealth and treasures, when he said, *Soul now be merry, for thou hast enough laid up in store for many years*; whereas they should have acknowledged from whence and from whom all these blessings came unto them, and been the more thankful to God for them, and the more soberly use them: Even so too too many of us take pleasure in vanities, and rejoyce in the works of our own hands: Some with *Absolon* rejoyce and take pride in their beauty and bravery; others like *Haman* in their honours and nobleness of birth, crying out with the Jews, *We have Abraham to our father*: and others like *Craesus*; when he demanded of *Solon*, who was the happiest man that he knew; and he answered, *Tellus*, a poor Tradesman, that lived honestly and died happily, because that;

Dan 5. 1, 2, 3.

Luke 16. 19.

Luke 11. 19.

How we rejoyce in the vanities of this world.

Matth 3. 9.

John 8. 39.

Ante obitum memo supremaque funera felix.

None can be said to be happy before we see his death; do glory in their wealth, and rejoyce in these and the like earthly things: Whereas our Saviour saith, *Wo be unto you that do now laugh*, that is, for the delight you take in these vain and worldly things; *for the time shall come that you shall weep*: when as the Prophet saith, *Risus cum dolore miscbitur*, their feasts shall be turned into mourning, and their songs into lamentation; and when, it may be, they shall hear that dreadful sentence denounced against them, as it was against the proud and great Whore, *How much they have glorified themselves*.

Luke 6. 25.

Amos 8. 10.

Revel. 18. 7.

Sap 5. 8.

Selves and lived deliciously, so much torment and sorrow lay upon them; and they shall cry but all in vain, what hath pride profited us, and what profit hath the pomp of riches brought into us? because the remembrance of the justice and severity of God against sinners, and their own frailty and promptitude to fall into sin, and the many many miseries and desolations which they are subject unto while they live, and which made the very Apostles to groan, as Saint Paul testifieth, and to take no pleasure in these earthly vanities; but to pass over their time in cheerfulness, and watchings, yea, and in fear and trembling should work an abatement of their jollity, and move them to live soberly and godly while they are in this world.

That we may moderately rejoyce and be glad of Gods temporal blessings.

Though I deny not, but they may moderately and soberly rejoyce and be glad, that God hath bestowed upon them fair and comely proportionable bodies, health, strength, wealth, honour, and the like, that are but vain in themselves, yet are blessings, and the gifts of God, as we read *Sara* was a fair woman; and so were the daughters of *Job*; and *Abraham* was rich and *Joseph* was comely and well-favoured; and *David* was so strong, that his armes could break a bow of steely, but they must take heed, that, as the Prophet speaketh, *if riches increase they set not their hearts upon them, nor doat too much and wax proud of these vanities, but rather thankfully acknowledge from whence they have them, and so use them and all the other things of this world, as though they used them not.* And

2. That we ought not to be too much dejected and sorrowful when we are afflicted,

2. As we do immoderately rejoyce, and oft times grow proud of those vanities, so on the other side we are too much dejected and sorrowful, when we are afflicted either in mind, in body, or in substance, or do suffer wrongs and persecutions in any wayes, and we do then weep and lament, as if God had cast us out of the sight of his eyes; whereas we should rather rejoyce and be glad, when we are unjustly wronged, or slandered; or suffer persecution for righteousness sake; even as our Saviour saith, *Blessed are ye, when men shall hate you, and when they shall separate you from their company,*

pany, and shall reproach you, and cast out your name as evil, for the son of mans sake, rejoyce ye in that day and leap for joy, for behold, your reward is great in heaven; and as a great deal of water quencheth the fire, so the joy of this reward, and the acceptance of us with God for our suffering, doth swallow up and quite extinguish all the grief and sorrow that seize upon us for that suffering; especially when we consider, that all our crosses, afflictions and persecutions do proceed from the malice of Satan, and out of Gods love, that suffereth him to afflict us for our good, and worketh all things together for the best for them that love him. Luk. 6. 23, 23

And therefore, as the Apostles rejoyced when they were beaten and buffeted for Christ his sake, and as Job when he lost his children and all his substance, for none offence that he knew of, yet said no more, but, *The Lord hath given, and the Lord hath taken away, blessed be the name of the Lord:* And when his body was full of sores, anguishes and sorrows, he chearfully said, *Etiam si occiderit me dominus, though the Lord should kill me, yet will I trust in him,* because this is my hope and my comfort, that my Redeemer liveth: And as the three Children, *Shadrach, Mithac and Abednego*, when the great King *Nebuchadnezzar* threatned to throw them into the fiery furnace, if they worshipped not his golden image, said, they were not careful to answer him in this matter, because said they, *our God whom we serve is able to deliver us out of thy hands, O King, or if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image, which thou hast set up:* And are these words of men that feared that terrible furnace? even so should we rather rejoyce in our sufferings, that we undergo for Christ and for our conscience sake, than any wayes, or at any time fear any of these things that we shall suffer. Job 1. 21.

Yet I deny not, but a careful, that is, a provident fear, may and ought to be retained in the best of us, to prevent those evils and dangers that are eminent and are threatned unto us: for so our Saviour bids his Disciples, *when they are persecuted in one city to flee into another:* but this is a provident, and Dan 3. 16, 17, 18.

The sufferings of the Saints.

not a distrustfull fear, which is here forbidden to the Servants of Christ, when he saith, *fear none of those things that thou shalt suffer.* And so much shall serve to be spoken of the First point, *the prohibition of pusillanimity.*

2. The infallible prediction of adversity.

2. The next Point, is the infallible prediction of adversity: *Behold it shall come to pass, that the Devill shall cast some of you into Prison, that you may be tryed. and you shall have tribulation ten daies.* Wherein I told you, we find these two points to be observed.

Two things observable.

- { 1. A special word of attention. *Behold.*
- { 2. A plain expression of four particular things, And

1. The special word of consideration.

1. I find that this word, *behold*, is no less than about five hundred and forty times repeated, in the Holy Scripture: And therefore questionless it is a word that ought not to be slightly transmitted; but to be observed, with a special consideration; for as Kings, Princes, and great Persons, never go without their Gentlemen Ushers; like *John Baptist*, to go before them, to give notice of their coming, and to prepare the way of their Lords: So there is no matter of the greatest moment; either of excessive joy, or exceeding sorrow, extraordinary wonder, or rare accident, or the like in all the Scripture: But the Spirit of God prefixeth this word, *Behold*. As when a Virgin that never knew man, should bear and bring forth a Child, the Spirit of God saith, *ecce Virgo concipiet*, Behold a Virgin shall conceive and bear a Son: which is a strange thing beyond all natural power, and therefore worthy to be beheld with the best of your observations, and when Christ was born for the salvation of mankind; the Angell said, *Behold I bring you tidings of great joy!* So great, that the like joy was never heard of, and the like tidings were never spoken of before; and therefore well deserves an *ecce* to behold it: And so when the Lord threatneth to pour forth the vials of his wrath upon the wicked; he saith, *behold I will bring my words upon this City, for evil, and*

Luc 2. 10.

not for good: And again, *behold I will make Jerusalem a cup of trembling, unto all people round about: And again, behold against this Family, do I devise an evil, from which you shall not remove your necks: And therefore they, hypocrites, and malefactors, were best to behold it, and consider how by repentance they may prevent it; and so when out of his goodness, and love unto his servants, he foretells them of any adversity that is to happen; he saith, behold I have told you before; as he doth here say, behold it shall come to pass, that the Devil shall cast some of you into Prison: Which sheweth the great mercy and favour of God unto his servants, that he forewarns them of the evils, that shall happen unto them; that they may either wisely provide to avoid them, or patiently prepare themselves to undergo them, when they cannot shun them: For so our Saviour, after he had told unto his Disciples, what they should suffer, and how they should be hated in the World, saith, these things have I said unto you, that you should not be offended; but rather the better provided to endure them, quia tela preuisa minus nocent, because that when we are forewarned, we are as it were forearmed against the things that we shall suffer; and a little after he saith, these things have I told you, that when the hour shall come, and that you see these things come to pass, you may remember that I told you of them. and therefore should bear them the more contentedly, because they happen not unto you by chance, but through the prescience and divine providence of our good God, who thus graciously dealeth with his servants, to foretell them of their afflictions, that they might be the better confirmed in their faith, and the more strengthened against their adversaries.*

For so he told Noah a 120 years before it came, that the flood should come to destroy the wicked World: And having promised seed unto Abraham, and adding that his seed should be as the stars of heaven, he presently foretold him, that his seed should be afflicted; saying, know thou of a surety, that thy seed shall be a stranger, in a land that is not their own, where they shall be afflicted four hundred years: And this prediction

Jerem. 29. 16.
Zechar. 12. 2.
Micha 2. 3.

Math. 24. 25.

John 16. 1.

Verse 4.

How graciously God deals with his servants, in foretelling them the evils that they must suffer.
Gen. 15. 5.

Verse 13.

he likewise confirmeth by a notable Vision, when he commanded him to take an Heifer, and a Shee-goat, and a Ram, and to divide them in pieces; and then sent a flight of Fowls upon those dead carcases, to devour them: to signify unto *Abraham*, that his seed by reason of their afflictions, during the four hundred years, should be like unto those dead carcases, cut in pieces and exposed for a prey unto the Fowls of the Air.

How the Prophets foretold the sufferings of the Jews.

So the Prophets also, at sundry times, in divers manners, and in many places have foretold of the afflictions, sufferings, and calamities, that were to come upon the ten Tribes of *Israel*, before they were carryed away Captives into *Affyria*: And in like manner they foretold the miseries of the Kingdom of *Judah*, as the destruction of their Temple, the sacking of their City, the massacring of their People, and their seventy years Captivity in *Babylon*, before ever *Nebuchadnezzar* came against them: And so Christ himself hath oftentimes foretold the sufferings of his servants; as when he saith, *behold, I send you forth as Sheep among Wolves, and you shall be delivered unto the Consistories, and be whipped in the Synagogues, and be hated of all men for my names sake:* and we need not wonder at it; for if they called the Master of the house *Beelzebub*, how much more shall they call them of his household? And he further added, *verily verily I say unto you, that you need not doubt it, you shall weep and lament, but the World shall rejoyce:* And so here the Spirit of Christ foresheweth his Children, and faithfull Servants, of the Church of *Smyrna*, that the Devill shall cast some of you into Prison, and they shall have tribulation and afflictions: And therefore seeing God in mercy doth thus foretell us of our sufferings, it may well deserve an *ecce*, that we should carefully observe it, that we might either prudently escape them by our prayers and repentance, or patiently endure them, when we cannot avoid them.

Luc. 10. 3.

Math. 10. 17.

John 16. 10.

CHAP. X.

2. **F**OR the particular things that are here foretold and expressed: The

1. Of them sheweth the Author, and contriver of our sufferings; that is, the *Devill*, for *the Devill shall cast some of you into Prison*: Touching which point we are to observe, that in every action there is the Agent, and the Instrument, wherewith such and such act is done, as when I cut a piece of bread with a knife, I am the Agent, and the knife is the Instrument wherewith I cut it; and sometimes the act is ascribed to the Instrument, as when I say the knife did cut this bread; and sometimes it is refer'd to the Agent, as when I say, I did cut it: and it may very well be referred, in good propriety of speech, either to the immediate Instrument, or to the remotest Agent: So here in this speech, we are to note, that although the Spirit of God saith, *the Devill shall cast some of you into Prison*; yet, this is to be understood, as he is the Instrument in Gods hand, to do such and such acts, as God pleaseth to have done; because God himself is the prime and principal Agent in the production of every act: and the chief Author of all our afflictions, sickness, want, banishment, imprisonment, and death it self: For so the Prophet demandeth, *is there any evill in the City that the Lord hath not done it? And I am the Lord*, (saith God himself by the Prophet *Esay*) *I forme the light and create darkeness, I make peace and create evill, I the Lord do all these things*: And so righteous *Job* when he had lost his Wealth, his Children, and his Health, though he understood full well, that he was thus afflicted, partly by the *Sabeans* and *Chaldeans*, and partly by the Wind, and partly by the Fire, which the Devill raised, and therewith spoyled him; yet he said not, *God hath given it, and the Devill hath taken it away*; though he might have said so, as the Devill is Gods Instrument, as I shewed you

before,

2. The four particular things that are expressed:
1. The Author and contriver of our sufferings.

Amos. 3. 6.

Esay 45. 7.

Job 1. 21.

Chap. 1. 9.

Verse 11.

before, but looking to the chief Agent, and the principal Author of all those evils; he said, *The Lord hath given and the Lord hath taken away, blessed be the name of the Lord*, as well when he takes it, as when he gives it: and in another place, when his Wife bad him, *curse God and die*, he answered, that she spake like a foolish Woman; for what? *Shall we receive good at the hand of God, and shall we not receive evil*; that is, do we not accept of his blessings, and why should we not then patiently suffer his correction.

And therefore, seeing all the evils that we suffer, afflictions, tribulations, oppressions, wants, sicknesses, Wars, and whatsoever else befalls unto us, cometh from God, as from the prime Agent, and the principal Author thereof, what Instruments soever, men, Angels, or Devils, he useth to effect it; then as St. *Augustine* saith, *non est quo fugias à Deo irato, nisi ad Deum placatum*, there is no way to avoid these evils, that come from Gods anger, but by our repentance and turning to him, to fear him, to pray unto him to forgive us, and so to pacifie his wrath through those fruits of our faith in Jesus Christ. For,

We may be sure of this, which is most certain, that not any thing, not the least *iota*, of all the things that we have or do, or shall suffer, cometh accidentally by chance, or is done rashly unto us; but by the appointment and providence of allmighty God, and according to his own Will and Counsell, that worketh all things accordiug to the Counsell of his Will: yea, as one saith, and that truly, *non fit absque ejus voluntate, quod fit contra ejus voluntatem*, those slanders, injustice, oppressions, and wrongs, that unjust and wicked men do unto us, *contrary to the Will of God*, come not unto us, *without the Will of God*. For,

You must understand, that in the dispensation and Providence of God, there are two considerable things, to be rightly and wisely observed. As,

1. The action of God.
2. The permission of God.

Et nihil est, nisi quod Deus vel ipse agit vel fieri permittit; and

That in the dispensation and providence of God there are two things to be considered.

and as a Father saith, there is nothing in the World, be it good or be it evill, but either God doth it, or suffereth it to be done: And,

1. In all actions, the Instruments that he useth to effect them, are either good or evill; because, all Creatures. Men, Angels, and Devils are at his command; and do alwayes, fulfill his Word. 1. The Acts or actions that are done,

And therefore he not only useth the ministry, and service of the good Angels, and godly men to do his will; but oftentimes he maketh use of the Devils and wicked men, to exercise the faith, patience, and constancy of his dearest children; as it appeareth in the example of *Job*, and as he doth in this place, where the Devill is made the Instrument to cast these Saints into Prison; either to chastise his Children for offending him; as he used *Absolom* to correct, and chastise *David* for his sins that he had committed, or else to punish wicked men by wicked men, as the Prophet *Esay* sheweth, *A grievous Vision was shewed unto me, the transgressor against the transgressor, and the destroyer against a destroyer;* and we see sometimes the oppressor of his poor neighbours, oppressed by a greater oppressor, and a Traytor betrayed by a Traytor.

Esay. 21. 2.

And although the Lord useth the ministry of Satan, and of wicked men, as Instruments to work such acts as he willeth; yet is he no wayes, and by no means the Author or partaker of the sin that is committed by those Instruments; because the action only is from God, and the obliquity, and vitiosity of the action, which is the sin, is only from the Instruments: And therefore God punisheth the Instruments, not for the fact which he doth, but for the sinfulness thereof, which they commit; as it appeareth in the 14. Chapter of *Esay*, Verse 5, 6, and 29. Where the Lord saith of the King of *Babylon*, that was the Instrument, and the rod of Gods fury, to punish the *Jews* for their Idolatry, oppressions, and transgressions against him, that he hath broken: *he staffe of the wicked, and the Scepter of the Rulers, and that he who smote the people in wrath, with a continual stroke, and he that ruled the Nations*

In every act we are to consider two things. 1. The act it self: 2. The obliquity or sinfulness of the act.

in

The Sufferings of the Saints.

in anger, that is, the King of Babylon is persecuted and none bindeth; that is, shall be punished, and no man shall help to deliver him: for though these wicked instruments of Gods will do no act, which is not determined and decreed to be done by the counsel of God, yet cannot they be therefore excused and quitted from sin: because they do not respect the decree and will of God, nor the cause, nor the end, for which God doth it; but they only do it to satisfie their own minds and wicked purposes, either for ambition, covetousness, malice, and revenge, or the like sinister ends: As you may most apparently see the different causes and ends, why God and the wicked, the Agent and the Instrument, do the very same acts, in Isa 10.6,7. and so forward: for there the Lord saith, O Assyrian, the rod of mine anger, I will send thee against an hypocritical nation, and against the people of my wrath will I give thee a charge to take the spoile, and to take the prey, and to tread them down like the mire of the streets: Where you see, why God doth give up his people into the hands of the Assyrians, for their hypocrisie, and professing to serve God, when, by their injustice and impiety, they provoked his wrath and indignation against them. But did the Assyrian do it for that end? No, saith the Lord, in the seventh verse, He meaneth not so: neither doth his heart think so; but it was in his heart, that is, through his pride and ambition, to destroy and to cut off nations not a few, as you may see it in the verses following, 8, 9, 10, 11.

Wherefore saith the Lord, It shall come to pass that when I have performed my whole work upon Sion and on Jerusalem, for their sins, I will punish the fruit, that is, the sin, the obliquity and the viciosity, of the stout heart of the King of Assyria, that did not think that I was the doer and the author of these calamities of the Jews, for their sins and neglect of my service, but said, By the strength of my hand I have done it, and by my wisdom I have removed the bounds of the people, and have robbed their treasures and put down the inhabitants like a valiant man. Whereas the Prophet sheweth, that he was but the Instrument that God used to effect those actions and punishments

Isa. 10. 6, 7.

The Sufferings of the Saints.

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nishments of *Jerusalem*, as the *Axe* is in the hand of him that *keweth*, *Ver. 15.*

And though the good acts of God are, by the pride, malice, and wickedness both of the devil and wicked men, thus foully stained, and as it were mingled and coupled with the sins of the Instruments, yet the goodness of God turns those very acts, that proceed from their sinful ends, and evil intentions, to produce very excellent fruits, as the glory of his own great name, and the *salvation* of his elect children; and the welfare of very very many people; as it appeareth by what *Joseph* saith unto his Brethren, *When ye thought evil against me, God disposed it for good, that he might bring to pass as it is this day, to save much people alive:* And so in all other actions whatsoever, murders, Robberies, oppressions, and the like, that are most sinful, hateful, and most displeasing unto God, though the devil causeth them to be done, out of his malice, to provoke Gods wrath, and to destroy our souls; and wicked men do them out of their pride, ambition, covetousness, or the like sinister affection, to satisfy their lewd and sinful lusts; yet, as the afflictions and robbing of *Job*, the selling of *Joseph*, and the crucifying of Christ, and the like acts, do proceed from God, they are alwaies disposed, and by the goodness of God turned to exceeding and unspeakable good: for, as the Apostle saith, *God worketh all things together for the best;* whatsoever he doth. Gen 50 20. Rom. 8.

And therefore in that the wicked, by doing those actions, and the like, so irregularly contrary to the Law and will of God, do sin, it is of themselves, and from their corrupted nature; and both the actions, and the good of these actions which springs from them, is from the will and goodness of God, which is the chief agent, and the principal author of all actions, because every action, as it is action, is of God, for that as the Apostle saith, *In him we live, in him we move, and in him we have our being:* and without him we cannot wag a finger, and as the Apostle saith, *He worketh all things after the counsel of his own will:* but the malice, the defect, the vitiosity, the irregularity and the evil of the action cometh

M

and

and is done from the corrupt nature and the wicked will both of the devil and of man. And herein

2. The permission of God hath relation to the obliquity of the actions.

2. The permission of God comes in place, and is a point or an act of his divine providence, whereby according to his eternal council and decree, he suffereth the evil of sin, and the vitiosity or obliquity of the action to be done, and to pass together with the action: when God taketh away his grace from the doers, or doth not bend and incline their minds to be obedient, to do those acts in all things according to his most blessed will, but suffereth them to do them, to satisfy their own sinful lusts: Even as the Prophet *Isaiah* sheweth, *Surely thou hast forsaken thy people, the house of Jacob; that is, taken away thy grace and help from them, because they be replenished from the East, and are Southsayers, like the Philistines, and do please themselves in the children of strangers: And as St. Paul likewise saith, that because they glorified not God as God, neither were thankful, but became vain in their imaginations, God gave them up to vile affections, and to a reprobate mind to do those things which are not convenient: that is, God suffered them to do what they pleased, though they never so much displeased him.*

Isa. 2. 6.

Rom. 2. 17, 16, 18.

And thus he suffereth both the good and the bad, the Saint as well as the sinner, many times to sin, and to deviate from the straight rule of his holy will and commandment; yet not both with the same mind, nor to the same end: but the good and godly man he suffereth to fall into the sin, that, being mercifully chastened for his sins, he might be humbled and caused to acknowledge his infirmity, and to cry to God for mercy, even as the Prophet saith, *It is good for me that thou hast humbled me, that is, for my sins, that I might learn thy Statutes.*

That God suffereth not the godly and the wicked to sin, for the same end,

And the wicked he suffereth to sin, that being justly punished for his sins, others may be made afraid to sin, and God may shew his power in them, and make declaration of his detestation of sin, and shew his justice in the punishment thereof, that his name may be declared throughout all the earth, as it is, by his judgments poured forth upon proud

proud Pharaoh, as St. Paul manifestly sheweth unto Rom. 9. 17. us.

You will say then unto me, Seeing nothing is done, no
not that very act, wherein the sin it self lieth, but either God
doth it, as the prime Agent in every action, or by his per-
mission which suffereth the sin to be done even by his eternal
Counsel; why doth he yet complain, for who can resist his
will, that saith, *My counsel shall stand, and my will shall be* Itz. 46. 10.
done: Or, why doth he suffer the evil of sin, and the viciosity
of any action to be, when as without his sufferance it could
not be?

Object.

But, O man, I must answer thee, as St. Paul doth, *Who* Sol.
art thou, that pleadest against the just and wise God? when thy God would
Thallow reason cannot apprehend and reach unto the depth of never suffer
his unsearchable waies. Yet to answer thee somewhat further any evil to be
in this point, I say with St. Augustine, That the wise and done, but to
good God thinketh it far better, both for his own glory and draw a far
the good of his children, to draw good out of our evil, as he greater good
drew light out of darkness, than not to suffer any evil at all out of the evil.
to be, *Non enim sineret bonus fieri male, nisi omnipotens etiam*
de malo facere posset bene; for the good God would never
have suffered the act to be ill done, and so the sin to be com-
mitted, if he were not so prudent, so mighty, and so good,
as that both he knoweth how, and also can and will, as he al-
waies did, out of our sin draw and work far greater good;
as out of the selling of Joseph, the preservation of so many Gen 45. 5, 7.
souls alive; from the afflictions of Job, both a great deal of
glory unto God, an everlasting praise to Job, for his patience
and his integrity, and an excellent example for all others to
imitate him in their adversities: And from the greatest sin
that ever was committed, the crucifying of the Son of God,
he drew the greatest good that ever can be imagined, the
eternal salvation of all the children of God.

But then sinful man will reply, as St. Paul sheweth, If our
unrighteousness commend the righteousness of God, and the
truth of God hath more abounded through my lye unto his
glory, why yet am I also judged as a sinner, & why should we
Rom. 3. 5, 7, 8?

Object.

Sol.

not rather do evil that good may come thereof?

St. Paul answereth, that they which say so, their *damnation is most just*, Ver. 8. for God willeth not them to do the evil, that he might draw the good out of it, which he could easily have done many ways without their evil, but he straightly forbiddeth them to do the evil, under the penalty of eternal vengeance for their disobedience to his command: and therefore his wisdom and goodness in drawing good out of their evil doth no waies excuse their wickedness, nor lessen their damnation, but commendeth the grace and goodness of God.

That God
bridleth the
devil that he
cannot mis-
chief us as he
would.

Num. 23. 12.

Ch. 24. 13.

2 Sam. 16. 10, 11.

Job 38. 12.

So you see hereby, that God is the prime and principal author of all our sufferings, punishments, and afflictions, and that the devil is but his instrument, and as the rod in Gods hand to whip us for our offences: and that without Gods permission he can neither cast us into prison, nor by any other means afflict us: because all creatures, Men, Angels, and Devils, are so in the power of God, that without his leave and permission, they can do nothing in the world; as you may read *Balaam* could not curse the children of *Israel*, unless God had put it in his mouth to curse them; and when *Shimei* cursed *David*, *David* bad *Abishai* to let him alone, and let him curse, because the Lord hath said unto him, curse *David*. And Satan, for all his power and his malice to mankind, could not take away the substance of *Job*, nor so much as touch his body with his little finger, without the leave and permission of God; for *Si diabolus nocere posset quantum vellet, aliquis iustorum non remaneret*; if the devil could do what evil and mischief he would gladly do, not a righteous man should live on earth, but Gods puts a bridle in his mouth, and a hook into his nostrills, and saith unto him, as he doth unto the Seas, *Hitherto shalt thou go and no further, here shalt thou stay thy proud waves*.

And this doctrine of Gods power and permission yields an exceeding and unspeakable comfort and courage to all the children of God, that neither devil, nor his instruments, the tyrants and other wicked men can do us no more harm or mischief than our God will give them leave, who never gives

gives them leave to hurt them that fear him, any further, than what he knoweth to be for their good; because as the Apostle saith, *He worketh all things*, their sufferings, crosses, and persecutions, (*Etiā peccata*, saith St. Augustine) *for the best for them that love him.* Rom. 8. 28.

And therefore we that fear God, especially we that are the Ministers and Preachers of Gods Word, knowing that neither Prince nor Potentate, nor the devil himself, can cast us into prison, nor any other waies afflict us, without the command or permission of God, *should fear none of those things that we shall or may suffer*, but for Sions sake, not hold our peace *till the walls of Jerusalem be built up*, and the Churches that are thrown down, and lie so ruinous in every place, be repaired as they ought to be: And as Elias told Ahab, *It is thou and thy fathers house that troubleth Israel*; And as John Baptist told Herod, *It is not lawful for thee to have thy brothers wife*; so should every one of Gods Ministers, when they see their God dishonoured, his Church prophaned, or the poor oppressed, and the like sins and injustice committed, lift up their voice like a trumpet, and without fear or change of countenance, speak confidently, but yet soberly and discreetly, as Nathan did unto David, and say unto the greatest, rich, and most powerful man, *These things hast thou done*, which God forbids, and God held his tongue, when for thy power and greatness none durst reprove thee, and thou thoughtest wickedly, that God was such a one as thy self, regarding not what wrongs and oppressions are done unto the poor and innocent; but the Lord God hath all thy sins in mind, and sealed up among his treasures, and he will reprove thee, and set before thy face the things that thou hast done, and thou shalt be even speechless, having not a word to answer for thy self, and liable to the just vengeance of God for these thy hateful transgressions.

That the Preachers ought to reprove the sins of the greatest men without fear.

But as you have seen, that God is the prime Agent and principal Author of our sufferings and calamities, and the devil is the instrument or the means whereby God bringeth them upon us, so you must understand the great difference that

that is betwixt Gods sending of them crosses unto us, and the devils or wicked men, that are intelligent instruments inflicting us, and imposing those calamities upon us: For God sends them, and causeth us to suffer them out of his love towards those that fear him, and for a good end, as hereafter shall be shewed, but the devil and his wicked Agents do it in hatred and malice to work our ruine and destruction.

C H A P. XI.

Quest.

BUT you will say, Alas, what have we done against the devil, that should move him thus to boyl in malice and hatred against us?

Respond.
The chiefest causes of the devils malice against mankind.

I answer, That the chiefest causes of his spite and malice against mankind, were, as I conceive, these two, viz.

1. His Pride.

2. His Envy.

1. St. *Augustine* saith, That *Humilitas homines Sanctis Angelis similes facit, & superbia ex angelis demones facit*; Humility maketh men like unto the holy Angels, and Pride hath made the angels devils. And so *Rupertus* saith, That the devils pride in the beginning was the cause of his own subversion: For as most Divines, that I read of, do conclude, that he was fairer, wiser, and mightier than any of all the Angels of God.

The devil before his fall was fairer, wiser, and mightier than all the rest of the Angels.

Ezek. 31. 3, 7, 8, 9.

1. Fairer, as God sheweth by *Ezekiel*, under the person of the King of *Assur*, saying, *Behold the Assyrian was like a Cedar in Lebanon*, with fair branches, and with thick shadowing boughs; he was fair in his greatness, and all the trees in the Garden of God were not like unto him in his beauty, because I have made him fair by the multitude of his branches; so was *Lucifer*, whom this *Assyrian* typified, made among the Angels.

2. He

2. He was wiser than the rest, that is, of far greater knowledge than they were, as God sheweth under the person of the Prince of *Tyrus*, saying, *Thou art full of wisdom, and perfect in beauty: And*

3. He was mightier in strength and power than the rest, because that as the *Cedar in Lebanon*, so was he exalted above all the trees of the field, and his boughs multiplied more than all the rest, so was he created more excellent, and exalted above all the Angels of God. Ezek. 31. 5.

All which most inestimable indowments he abused, and took such pride thereof, that he turned both his beauty, and his wisdom, and his strength, in *materiam superbiendi*, saith *Rupertus*, to be the matter and the listers of him up into the height of his intollerable pride, for he was not contented with these excellencies that God had given him, unless he should be adored of his fellow Angels as a God, and be accepted of them to be uncreated, as it appeareth by what we find in the 28. of *Ezekiel* v. 2. where in the person of the Prince of *Tyrus*, as he did in the Serpent unto *Eva* he said, *I am a god, and I sit in the seat of God in the midst of the Sea, Et ego feci memet ipsum.* 1. Of the intollerable pride of the Devil.
Ezek. 28. 2.

And therefore Christ knowing it was a lye, saith, *He was a lyar from the beginning*, before the lye that he told unto *Eva*, that *they should be as gods*, unless he meant himself, that was the proud lying god; for he was made by Christ, who made all things, and without whom nothing was made that was made.

Therefore Christ threw down this *Lucifer*, this great light, with all the light Angels that complied with him, into perpetual darkness, as he testifieth by the same Prophet, saying, *because thine heart is exalted*, and thou hast said, *I am a god*, and didst think in thine heart, that thou wast equal with God, *I will cast thee down into the pit*, that is, the bottomless pit of hell; and thou shalt be cast down, *with the trees of Eden*, that is, the rest of thy fellow angels, that took thy part, unto the nethermost parts of the earth. The Devil thrown down for his pride, Ver. 2.

And to explain the same yet a little more fully, he saith,
Thou

The Sufferings of the Saints.

Ver. 16.

Thou art the annointed Cherub, that covereth, and it is I that have made thee so, and have set thee in that honour, that thou wast upon the holy mountain of God, and hast walked in the midst of the stones of fire, and thou wast perfect in thy wayes from that day that thou wast created, until iniquity was found in thee, and thou hast sinned: for which sins and iniquity of his, the Lord saith, I will cast thee as prophane out of the mountain of God, and I will destroy thee, O covering Cherub, from the midst of the stones of fire; so for his pride and arrogancy God spared not the brightest and most glorious Angel: Whereby you may see the saying of the Prophet verified, Tu terribilis Deus, thou, O God, art to be feared, and who is able to abide thy wrath?

And therefore, seeing pride hath destroyed the Angels of God, let us take heed of pride, that are but the sons of men.

How the Devils pride seeketh our destruction.

But his pride hath not only been the cause of his extrusion and shutting of him out of Heaven, but it hath also wrought our wo, and still seeketh our destruction, for when God had made man according to his Image and likeness, as formerly in Heaven he exalted his heart and said, *I will set my throne above all the stars of God*, that is above all the dignity of the Angels of God, *et sic ero similis altissimo*, and I will be like unto the most highest; so now again in Paradise, he adventured to bring to pass the same enterprife, and by deceiving man, and causing him to transgress the commandment of God, to elevate himself *above all these visible stars* and earthly angels, and by perswading him to believe his lies, to be taken as the most highest, and to be worshipped of men as God, as after he had seduced man to forsake the true God, himself was worshipped by many men, and in many places, under the name and figure of the Sun, and Moon, and Stars, of Birds, of four footed Beasts, and creeping things.

What base things pride will do to uphold pride.

And therefore to effect his purpose, to uphold his pride, and to bring these things thus to pass he that was the chiefeest Angel in Heaven entred into the basest creature on earth, a vile Serpent, and said unto the woman, bath God indeed commanded

commanded you, that you should not eat of every tree of the Garden? and the woman said, *We do eat of the fruit of the trees of the garden, but of the fruit of the tree, which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die; lest peradventure you may chance to die; whereas God said no such thing; but she mutilates and changeth the words of God, who said, Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die, without all peradventure; then the Serpent finding the Woman not fully assured of the certainty of Gods speech in that saying, lest ye die, said unto the Woman, ye shall not surely die, you may be sure of it: for would ye know why God commanded you, that you should not eat thereof? I will tell you, God knoweth, that in what day soever you do eat thereof, your eyes shall be opened, and you shall be as Gods, knowing good and evil: Then the Woman, like a foolish woman, believed the Devil rather than God, and she did eat, and gave unto her husband, and he did eat: so their eyes were opened, and they saw their nakedness, and how they had now lost the Image of God, which was in holiness and true righteousness, and were become like unto him whom they believed, disobedient and rebellious, after the similitude of the Devil.*

Then Satan proudly gloried in his attempts more and more, as though he had quite overcome the purpose of God, and altogether subverted his intention by turning Adam from the similitude of God to be like unto himself; whereas indeed God that foresaw this from all eternity, did by this eternally decreed permission of him to deceive man, bring to pass his own decree and counsel, which he had determined from everlasting, of the redemption of mankind, by the incarnation and passion of his only Son Jesus Christ, because no new thought or thing comes at any time into the mind of him that is unchangeable, and with whom there is no shadow of turning, but bringeth all things to pass, as he hath decreed them from all eternity.

Gen. 3. 3.

Gen. 2. 16.
How dangerous it is to change a title of Gods word, or to doubt of the truth of it in the least manner.
Gen. 3. 4.

Ver. 5.

Satan by seeking to overthrow Gods decree, hath fulfilled his decree.

James 1. 17.

And thus you see, how the pride and arrogancy of Satan, in his ambition to be as the most Highest, and in his attempt to overthrow the decree, and purpose of God, by seducing the silly and sinfull man to worship him as God; hath failed to hinder the purpose of God, but hath wrought his own destruction; and that moveth him still to work our miseries, and subversion. And

2. The envy
of Satan still
persecuteth
man.

2. As his pride threw him down from Heaven, so his envy and malice against man, stirreth him to work all the mischiefes and miseries that he can unto us: For after he had seduced man, to offend his God by crediting his lies, God in mercy according to his eternal decree, promised that man should be restor'd again to his former dignity, and the Image of God should be renewed in him; and the Devill, for this his enterprize to destroy man, in bringing him to worship him instead of God, should be the more severely punished; saying, *that the seed of the Woman shall break the Serpents head.*

And therefore Satan ever since envied his happiness, and maligned and pined at the state of man; and the rather because that for beguiling man, his punishment should be increased; but more especially because God vouchsafed not to take the Angels; that is, their nature, that he and his adherents might be redeemed, *but took upon him the seed of Abraham*, as St. Paul doth intimate unto us.

Heb. 2. 16.

And out of this his envy and malice against man, he never ceased from that day to this; neither will he ever cease till the end of the World, *to compass the Earth to and fro, and like a roaring Lyon, seek whom he may devour*; whereby it cometh to pass, that he throweth some men into fiery ovens, as he did *Shadrach, Meshac and Abednego*; some into the Seas, as he did *Jonas*; some into the Lyons Dens, as he did *Daniel*; some he afflicteth as he did *Job*; some he persecuteth as he did *David*; some he banisheth, as he did *John the Evangelist*; some he killeth as he did *John Baptist*; and some he casteth into Prison, as he did St. Peter; and as here the Angel saith, he will do to these good Christians, *the Devill shall*

1 Peter 5. 8.

shall cast some of you into Prison, that you may be tryed.

But it may be some will say, it was *Nebuchadnezzar* that threw the three Children into the fiery furnace; it was *Darius* that cast *Daniel* into the Lyons Den; it was the *Chaldeans*, and the *Sabeans*, that spoyled *Job* of his substance; and it was *Nero*, *Domitian*, *Dioclesian*, and the rest of the Heathen Tyrants, that cast the Christians into Prison; and therefore how can you say, that the Devil did these things?

Objection.

I Answer two special wayes.

1. As God is the prime agent in every action; so the Devil is his Instrument, and the prime Instrument in the evill of every action; and these wicked men are secondary Instruments that he useth, to bring to pass all his evill purposes: when through his envy and malice unto the children of God, he moveth and stirreth up these ungodly men, to afflict and persecute the Saints of God: For though God in some respect, for the declaration of his justice, and to make his power known, moved them, or at least suffered them to be moved by him, to do these things unto the Saints; yet it is most certain, that the Devil in another respect, out of his envy, hatred, and malice to mankind, doth the same; as it is apparent, by the example of *Pharaoh*, of whom it is said, that *God hardened the heart of Pharaoh*: and again, that the Devil hardened his heart, and *Pharaoh hardened his own heart*: And also by the example of *David*, of whom it is said in one place, that *the anger of the Lord was kindled against Israel, and he moved David against them to say, go number Israel and Judah*; and in another place it is said, that *Satan stood up against Israel, and provoked David to number Israel*: Or.

Sol.

How God and the Devil do work the same a 3.

Exod. 7. 13.
Chap. 8. 32.

2 Sam. 24. 1.

1 Chron. 21;
Verse 1.

Sol. 2.

2. I say that the Devil may be said to do those things, that these his wicked Instruments do; because that as the faithful are the mystical members of Christ, so all these, and the rest of the wicked crew, are the mystical members of the Devil; as our Saviour saith of the lying Jews, *ye are of your father the Devil*: And we read that the Devil hath seven heads; and whatsoever any of his heads doth, we may well conclude the Devil doth it: For when my head, or my tongue

That the Devil hath seven heads.

that is in my head, shall say or do, either good or evil, I shall answer, and be either punished or rewarded for the same, my self.

*Rupertus de
victoria verbi
Dei.*

The 1. head
of the Devil.

And the Devils seven heads (saith *Rupertus*) are seven Kingdoms. Whereof,

The First was the Kingdom of the *Egyptians*, whose Prince, the cruel *Pharaoh*, commanded all the Male Children of the *Israelites* to be slain, and done away, that there might not be a man of the seed of *Abraham*, to beget the promised seed, that should break the Serpents head.

The 2. head

The Second head of Satan was the Kingdom of *Israel*, when for the sins of *Solomon*, it was divided and broken all to pieces, and made way for that painted Harlot, the wicked *Jezebel*, and impious King *Ahab*, and the bloody *Atalia* their Daughter, and other Kings as well in *Samaria*, as in *Jerusalem*, to kill the prophets of God; and as *Elias* thought all the Servants of the Lord, and to set up only the worship of *Baal*, which was the service of the Devil.

The 3. head.

The Third head of the Devil was, the Kingdom of the *Babylonians*, who sacked *Jerusalem*, and destroyed the Temple, which was the only place, as the Prophet *David* sheweth, wherein the blessed name of the true God was rightly worshipped, and cast the three Children, (for refusing to serve the Devil) into the Furnace of fire; and *Daniel* for serving God into the Lions Den.

The 4. head.

The Fourth head, was the Kingdom of the *Medes* and *Persians*, which in one day by the Devilish device of wicked *Haman*, sought to root out and to extinguish the whole Generation of the *Jews*, from whence Christ the promised seed was to come, and to be incarnate from that Stock, or if not, the Counsel of God had been overthrown, and his promise vacated by the Devill, & his will hindred to be done.

The 5. head

The Fifth head, was the Kingdom of the *Gracians*, when that wicked King, the most impudent and vile *Antiochus*, endeavouring with all his might, to blot out all the true service of God, and to root out the memory of his Laws, did most cruelly persecute the *Jews*, and among others his most barbarous

barbarous deeds, did put to death most shamefully the Woman and her seven Sons, which you may read of in the second Book of the *Machabees*.

The Sixth head of the Devil, was the Kingdom of the *Romans*, at which time the promised seed that should break the Serpents head, was come, and Christ was born, and the Devil did vigorously set upon him, tempted him, and stirred up the *Scribes* and *Pharisees* to persecute him, and *Pilate* to deliver him unto death; thereby thinking to make void the eternal decree and Counsel of God, and to hinder the redemption of mankind, that he might still be taken and worshipped for their God; and to that end he stirred up *Nero*, *Domitian*, *Dioclesian*, and other *Roman* Tyrants, with fire and sword to persecute and slay, innumerable number of Martyrs, for believing in the Messiah, and serving the true God, and to cast more innumerable multitudes of Saints into Prison, because they would not still take & worship him for their God.

The 6. head.

The Seventh, last, greatest, and most Principal head of that Red Dragon the Devil, is the Kingdom of *Antichrist*, which began long ago, and continued still in being, sometimes decreasing and growing weaker and weaker, through the Preaching of the Gospel, and the power of the Kingdom of Christ; and sometimes increasing, and through our neglect of our obedience to God, and want of his fear, growing stronger and stronger, untill it came to the fullness of strength, power, and perfection, in these our dayes, in the time and Reign of the Long Parliament in England, that made up the compleat *Antichrist*; the 'ο 'Αντιχρίστος, the *Antichrist*, ὁ ἄνομος, the man of sin, and the child of perdition, as I have fully proved it, in my three books, *de Antichristo*; and will by Gods help maintain it for the truth against all that shall oppose it: For as Christ came to redeem us, and as the Apostle saith, to make us *regale sacerdotium*, Kings and Priests to God his father; so the long Parliament, is a perfect *Antichrist*, and every way, *ex diametro* opposite unto Christ, which neither *Pope* nor *Turk*, nor any other Tyrant ever did before; did absolutely and totally put down

The 7. head: was the Long Parliament which made up the perfect Antichrist.

and

Judg. 17. 6.

and destroy both *Monarchy* and *Hierarchy*, the King and the Priest, and they became like the *Israelites* after the daies of the Judges, *when there was no King in Israel, but every man did that which was right in his own eyes*, and no consecrated lawful priest in all these Kingdoms, but as *Micah* consecrated one of his own Sons, to be the Priest of his false and devilish Gods, so did they take any lay Mechanick man to be their Priest and Preacher.

Rev. 13. 2.

And to continue their *Anarchy*, and the service of the devil, they executed all kind of cruelty and tyranny against all the Royallists and lawful priests of Christ, and to that end the Text saith, *Draco dedit virtutem suam & potestatem magnam*, The Dragon, that is, the devil, gave to this Antichrist his power, and his seat, and great authority: that so herein also he might be like unto the most highest: For, as the ancient of daies, who is the most highest, when the thrones were set up, and the Son of man, that is, Christ, came in the clouds of heaven, and approached unto the ancient of daies, He gave him dominion, and honour, and a kingdom: that all people, nations, and languages should serve him; So this perverse Ape imitating God, by giving unto this beast, the man of sin, and the child of perdition his vertue and great power, to persecute the Saints, and to erect, as they conceited, their fifth *Monarchy*, and in their foolish fancy, to enlarge the Kingdom of the devil, he thought herein also to make himself like unto the most highest; because that, *Sicut fecit Deus quod suum erat in Christo, sic & ille fecit quod suum est in Antichristo*: As God wrought all in Christ, so he would work all, and enlarge his Kingdom by the Antichrist.

The difference
betwixt Gods
work and the
devils work.

Whereby you may see the good purpose, and great goodness of our God, and the evil intent and great mischief of Satan; for God, out of one mass, erected one, that is, Christ, who is God and man, for the salvation of all mankind; and the devil, out of many multitudes of men, erected one, that is, the Antichrist, who is devil and man, not by an Hypo-statical union, as is Christ, but by assimilation and a cooperation in all wickedness for the ruine and destruction of all the Saints and servants of Christ.

And

And therefore in Christ the goodness of God is plainly manifested, and in the Antichrist the malice and the mischief of the devil towards mankind, is seen and acknowledged; *Et sic Christus Deus super omnia benedictus, Antichristus diabolus infra omnia maledictus*: And so, as a Father saith, Christ is our God, blessed for ever above all things, and the Antichrist is a devil accursed for ever beyond all things; because that *In illo sibi Deus complacuit, & in aeternum complacebit; in isto sibi diabolus complacens, postquam elevatus fuerit in sublime, stultus apparebit*. In Christ God was well pleased, and is eternally pleased; and the great Antichrist, in whom the devil pleased himself, after he was lifted up to the height of his power and authority, and had raged and persecuted the Saints of God, and killed the two Witnesses of Jesus Christ, *Moses* and *Aaron*, the King and the Priests, shewed himself a great fool, when God brought so many of his limbs and members from their honourable house unto the Gallows, which is a house of shame, and a shame it is to us, that more of them, that were the Antichrist, that is, the enemies of Christ, were not brought thither, but are raised and dignified above the most faithful servants of Jesus Christ.

But hereby you see, that the seven Heads of the devil may be well interpreted to signifie seven Kingdoms, and that, if any one of these heads do afflict us, and cast us into prison, (as now of late the seventh head, which was the the long Parliament, hath many waies, and in divers manners afflicted us indeed) we may well conclude, that the devil doth the same, because it is a mytical member of the devil.

2. The next particular thing, that is shewed in this Prediction, is the greatness of Satans rage and wrath against us, expressed in the words *μὴ δὲ βαλεῖν*, not he shall lead, or bring you into prison, but as a man throws a dog into a pit, so he shall hurl or cast you into prison: *Contemptu quodam* with a certain kind of a malicious disdain and cruelty against them, far different to the practice of our good God, who, when

The second particular point, the greatness of Satans wrath.

Isa. l. 24.

when by our sins we deserve his heavy wrath and indignation against us, punisheth us, but as it were forced with an unwilling mind, because he takes no pleasure in the death of a sinner, he delighteth not in the destruction of his creatures, when as he made all things that they might have their being; and therefore, when he is as it were forced by his justice to punish us, he saith, *Ab, I will ease me of mine adversaries, and avenge me of mine enemies.* Wherein you see, that his punishment cometh with an *Ab*, or *alas*: But the devil when he hath leave to inflict that unwilling punishment, which the justice of God doth, as it were, force him to lay upon us, he runs to do it (as his late Instruments did it against our late King and his faithful Subjects) with a *Pegafian* pace, and greedily effects it with a most malicious mind; casting them and throwing them into prison, as he threw *Jonas* into the Sea, and *Daniel* into the Lions Den: And as I could more amply shew unto you, out of the tortures and torments that he inflicted upon the Primitive Saints and Martyrs of Jesus Christ, as *Eusebius*, *Socrates*, and other Ecclesiastical Writers do relate, and out of the base and barbarous handling of very many most worthy Ministers, Knights, and Gentlemen of late years in these Kingdoms.

And this greatness of his rage and malice against us, and his greediness to undo us, should teach us greatly to beware of him, and not to be ignorant of his devices, but to be very wary and watchful to escape them, because, as the Apostle saith, *He doth go continually about, seeking whom he may catch, to throw him into prison, and to destroy him;* when he hath caught them.

And therefore I will alwaies pray to God for his grace, and his help and assistance *super custodiam meam stare*, to stand upon my watch, as the Prophet speaketh, because I know not where, in the Temple, or in the Theater, nor whom, it may be mine own brethren, the devil sendeth as Spies and catchpoles, to take me and accuse me for either words or actions that I have done, or shall at any time do: and I wish every man to do the like: For we may assure our selves,

selves, if he did the same to Christ, as we read he did, he will much sooner, and with greater confidence do the same to Mar. 12. 13. the best of us.

3. The next particular point, expressed in this Prediction, is, the extent of the devils power, or how far his Commission reacheth: For beyond that he cannot go; because the devil is like a dog in a chain in the hands of God; and he saith unto him, as he doth unto the Seas, *Hitherto shalt thou go, and no further, here shalt thou stay thy proud waves.* The third particular point, the extent of Satans power.

And though here there is no more said, but that

1. He should catch some of Gods Saints. And
 2. That he should cast them into prison. And
 3. That all of them should have tribulation ten daies.
- Yet we find, that his power sometimes reacheth,
4. To whip, torture, and torment them both in their bodies and their goods. And
 5. To put them to a shameful and cruel death, as it is apparent by the many many multitudes, of Martyrs, that suffered the very height of his rage and malice against them in the first ten heathen persecutions: and the like multitudes of faithful Subjects that here suffered the like rage and tyranny amongst us.

How far Satans power reacheth.

But here you see how he is bridled and limited to catch some of the Saints, and no more, that the rest might still propagate the faith of Christ; or if it were not so, *Si nocere posset quantum vellet, aliquis justorum non remaneret*; if he were able, and had either leave or power to do what he would, and to destroy as many as he pleased, not a righteous man, or true servant of God should be left upon the face of the earth; for being cast out of heaven, and come down unto the earth, *he hath great wrath*, saith the Scripture, that is, if he be not still worshipped and taken to be *similis altissimo*,

Rev. 12. 12.

O

like

like unto the most highest; which was his aim, and in the pride of his heart he attempted from the beginning.

In what a
straight men
are in, and
what each one
chuseth.

1. What the
worldling chu-
seth.

And therefore, *Wo to the inhabitants of the earth, and of the sea*, because they are sure to have their parts and portion of his great wrath, and to reap the fruits of his malice while they live on earth, if they worship not him, and follow his wayes, or the eternal wrath of God for ever, if they do serve him and walk in his wayes: So they are like *David*, when he had his choice of punishment, *utrum horum maior accipe*, to take which they please; and the *inhabitants of the earth*, that is, those worldly men, that would sell their souls to gain the lands, lordships, and possessions of the earth, do chuse rather to have a bird in hand than two in the wood, and think it a wiser point, to enjoy present felicity, and to escape the great wrath of the Devil, which they must instantly and undoubtedly suffer, if they neglect his wayes, than to forgo their enjoyed happiness, and to undergo those present calamities that his great wrath will pour upon them, for fear of a future wrath, they know not when it will come, nor cannot tell what it will be.

2. What the
faithful man
chuseth.

But we that believe in God, do chuse rather to suffer afflictions and persecutions with the people of God in this life, which we know how far the worst can reach, than to enjoy the pleasures of sin for a season, and to hazard the undergoing and suffering of that future wrath of God, whose insupportable weight no tongue is able to express.

And therefore we do conclude, that the *wo* indeed doth properly belong, as the words are, to the *inhabitants of the earth*, which we deem not our selves to be, but pilgrims and strangers; that have here no continuing City; but do look for one whose founder is that God whom we serve, and do leave this world to them that serve the god of this world, which are the *inhabitants of the earth*, and earthly minded men.

The former
doctrine very
comfortable to
the godly.

And this is a great comfort to us that serve him not, but do hate and abhor both him and his wayes; that, though his wrath be great, and his malice never so great, yet he cannot hurt

hurt whom he will, nor cast into prison whom he please, but that some of us only, which our God gives him leave to do: Neither can he lay any more, nor any other punishment on them, whom he hath leave to punish, but just so far as his commission goeth, so many stripes and no more, so far and no farther, and so long or so many dayes and no longer, as hereafter I shall shew unto you, when I come to treat of the time of their sufferings, as it is set down in the text. And therefore, if we fear God, and serve him, we need not fear any of those things that we shall suffer.

4. The last particular thing expressed in this prediction is, The 4. particular point
the cause, why we shall be cast into prison; that *we may be* tried: touching which, you must understand, that the cause the cause or
of our sufferings is two-fold: Either end of our
suffering.

1. Efficient, or
2. Final. For,

1. The efficient cause of all our sufferings, afflictions and tribulations, wrongs and oppressions, and the like, whatsoever happeneth unto us, is our own sin & transgression, that is innate with us; *e.* brought with us from our mothers womb: by reason of which sin, as soon as ever we are born to life, we bring with us the sentence of death; and the whole host of crosses and troubles do make way for death, and follows after it, as their guide and grand Captain to overcome us, and to bring us unto the dust of death: for as the Apostle saith, *The wages of sin is death: and so miseris facit homines peccatum*, sin is the cause that makes us miserable and liable to all our sufferings, that are the inseparable concomitants and preparatives for death.

The efficient
cause of our
sufferings.

Rom. 6. 13.

Neither is it for the sin of *Adam* only, or for the sins and transgressions of our fore-fathers (as the children of *Israel* said, but not aright, *The fathers have eaten sowre grapes, and the childrens teeth are set on edge*) that so many crosses and troubles are come upon us; but it is more especially for our

Ezek 18. 2.

Our own sins
the cause of
all our suffer-
ings.

Psal. 89 31, 32.

own sins and the many innumerable sort of sins that we have, and do daily commit against God, to the hinderance of his service, and the dishonour of his holy Name, that we suffer all the calamities that we suffer; even as the holy Spirit of God, by the mouth of his holy Prophet hath pronounced, saying, *If thy children forsake my Law, and walk not in my Judgments; if they break my Statutes, and keep not my Commandments, I will visit their iniquities with the rod, and their sin with scourges: And so,*

When the children of Israel offended God, either by abusing his Servants or neglecting his service, he afflicted them sometimes by the *Philistines*, sometimes by the *Midianites*, and sometimes by the *Assyrians*; one while by the *Babylonians*, another while by the *Medes and Persians*, another while by the *Grecians*, and last of all by the *Romans*.

But you must observe, that they alwayes first offended God, and provoked him to anger, by their injustice and oppressions among themselves, and their impieties against him, whom they forsook, and by following *Baalam* and *Ashtaroth*, and the God of this world, before he delivered them over into the hands of their enemies.

So afterwards God afflicted and persecuted the primitive Christians by *Nero*, *Domitian*, *Dioclesian*, and such like cruel Tyrants, and afterwards more egregiously by the *Arian Bishops*; but you must know, that they first sinned, either by growing cold and tepid and forsaking their first love, and falling in some points of zeal to Gods service, as you may see in the *Asian Churches*; or by the opposition and contestation of the Bishops, through the pride and ambition of some, and the stoutness of others, not yielding to be domineered over, before God whipped them with afflictions and persecutions, as both Saint *Cyprian* and *Eusebius* do declare.

And so now likewise, he afflicteth us divers wayes, in all degrees and in all ages; one while with the Plague, another while with War, which is the greatest of all Plagues, another while with Fire, that now of late hath raged very much, and consumed

Rev. 14 &
c. 3.

consumed many Houses and Towns, yea, and the greatest City of *England*, amongst us, and sometimes with Waters and Inundations, and at other times with Sicknesse and strange Diseases, with Colds, and Droughts, and other unseasonable Weathers, that bring dearths, and scarcities, and many other calamities upon the people.

But we may assure our selves, our destruction is from our selves: all these and more than these are due unto us, and come upon us for our sins and transgressions against God: *Hosea 13.9.*
for, as the daughters of *Zion* were haughty, and walked with *frisked out necks, and wanton eyes*, and were full of braveries, *Esay 3. 16.*
which the Prophet describeth; so the daughters of *London*, and of *England*, and of *Ireland* too, do seem to me to be as haughty and as proud as they; and as their City was faithful and full of judgment and righteousness, yet became an harlot, and full of murderers; their Princes, or Judges, as some Copies read it, were rebellious and companions of thieves; *Esay* was not afraid to speak it, *Every one loved gifts, and followed after reward, and judged not the the cause of the innocent, fatherless and friendless* *Esay 1. 21.*
So I wish the like may not be said of our Cities and of our Judges: But I suppose that I may truly say of the most of our Citizens, that they are covetous and cunning to make a small *Ephah* and a large *Shkel*, and to deceive the rustick man both in weight and measure: and our young men are too frequently swearers, swaggerers, and drunkards; our old men forgetful of their end, and the account that they must give to God of all their fore-passed life; and a great part of our great men, I am sure, some great Captains of the long Parliament, here in *Ossory*, are sacrilegious, and robbers both of God and his Church. *Amos 8. 5.*

And therefore while we continue in these sins, our formal shew of Religion will not quit us, but that the Lord will cause his Plague to cleave unto our sides; and he will whet his glittering Sword and make his Arrow drunk in the blood of our people, he will pour out his indignation upon us, and his hand shall take hold of vengeance, until he hath consumed us from off the earth, unless we do repent and forsake these our wicked wayes. So

The Sufferings of the Saints.

So you see that the prime and efficient cause of all our sufferings is our sin; for *man suffereth for his sin*. But,

CHAP. XII.

2. The final cause of our sufferings is manifold.

2. **T**He final cause of our suffering of crosses, afflictions and persecutions are very very many, but especially in a three-fold respect.

1. In respect of our selves.
2. In respect of our God.
3. In respect of the world.

1. In respect of our selves for these succeeding causes.

1. Reason to make us like unto our Saviour Christ. *Vide Drexel. gymnatio patientia, parte 1. c. 3.*

2 Tim. 2. 12.

1. In respect of our selves, we are to suffer crosses and afflictions, for many special reasons and good causes: As

1. That we might be made like unto our Saviour Christ, whom the Prophet calleth, *virum dolorum*, a man of sorrows, having experience of infirmities; for as it behoved him to suffer, as himself confesseth, and so *to enter into his kingdom*; and, as after the obedience of the cross, and his suffering the contradiction of sinners, he was exalted, saith the Apostle, *and had a name given him above all names*; so we also, *if we suffer with Christ, we shall reign together with Christ*, saith the same Apostle: And what reason is it that he should suffer *all that he suffered*, only for us, to bring us unto glory, and we must have our glory, and suffer nothing with him, nor for the glory of his name, that suffered so much shame for us?

That as Christ suffered for our salvation, so we should suffer any thing for the glory of Christ

And therefore, as *Jesus Christ* suffered all the persecution, and all the sorts of afflictions that the world could lay upon him, for the glory of God, and the salvation of our souls; so, that we may be like unto him, let us cheerfully with all patience,

ence, bear all the wrongs, and suffer all the reproaches, and disgraces, that the Devil and his Instruments, the false Christians shall lay upon us.

2. We suffer crosses and afflictions here, to prevent the anger and justice of God hereafter; for the goodness of God (saith St. *Augustine*) is such and so great, that he is angry with his Children here, and punisheth them in this world, that he may not be angry with them hereafter, nor punish them in the world to come; and so he doth mercifully chastise them with some temporal severity, that he may exempt them from everlasting misery.

2. Reason to prevent the anger of God hereafter.

And therefore St. *Bernard* wished (and I could be very well contented to obtain his wish) that some man by some wayes, would now before hand, produce unto his head abundance of waters, and to his eyes a fountain of tears; to bewail the sins he had formerly committed; for so (saith he) I should hope, the burning fire should take no hold, where so many running tears had washed my soul before; and his reason is, (as he noteth it) because God hath said by his Prophet *Nahum*, *I have afflicted thee once, and I will not afflict thee again*; for there shall not come from me a double tribulation. Therefore it is good to suffer here, that we may not suffer hereafter.

Jer. 9. 1.

Nahum 1. 9. 12.

3. God afflicteth us here, to increase our joy and glory hereafter; for as St. *Paul* saith, *our light affliction*, and troubles which we suffer in this life, *worketh for us a far more exceeding weight of Glory*, in the life to come: And therefore the Saints of the Old Testament, received no deliverance from the crosses and miseries, that they suffered at the hands of their oppressors, and cruel persecutors, *to the end that they might receive a better Resurrection*, saith the Apostle; and who would not willingly suffer a little momentary misery, that he might reap an eternal weight of felicity? When with the Poet we may cry out,

3. Reason to increase our glory in heaven.

2 Cor. 4. 17.

Heb. 11. 42.

— — *Olim hac meminisse juvabit.*

The remembrance of our sufferings, will be our comfort, when we have past them, and shall be thus rewarded after them.

4. Reason
to awaken us
out of the
dead sleep of
sin.

Prov. 19. 15.

Gen. 42. 21.

Troubles and
afflictions,
compared to
Moses rod.

4. God suffereth us to be afflicted, to awaken us out of our dead sleep in sin, and to open our eyes that we might behold our transgressions, that we had buried in the pit of oblivion: For as the Son of *Syrach* saith, *afflictions give understanding*; and as *Solomon* saith, *the rod bringeth Wisdom, & oculos quos culpa claudis, pena aperis*, and the eyes which our sins have shut, our punishment will open them; as it appeareth by the example of the Sons of *Jacob*, who having committed a most detestable crime, in selling their own brother, and bereaving their Father of his dearest Son; yet as if they had never done amis, they never thought of it, untill that, being in *Egypt* many years after, they were pressed with reproaches, and driven to suffer imprisonment: and then they could call to mind, and remember their long forgotten sin, saying one to another, *surely we have sinned against our brother*, and verily we are guilty concerning him, *in that we saw the anguish of his Soul, when he besought us, and we would not hear, therefore is this distress come upon us.*

And therefore troubles and afflictions, are compared to the rod of *Moses*, wherewith he wrought many strange wonders; for as the rod striking the hard rocks, brought forth waters, as the Scripture testifieth, so this rod of affliction and persecution, falling upon the stony hearts of secure sinners, mollifieth and awakeneth them, and causeth them oftentimes, to pour forth floods of tears, to testify their contrition and repentance.

And some sinners are like the Urchin, or Hedghog, for as that, being folded up round together, seems not possible to be opened, except you kill it or fley it; yet if you take hot water, and sprinkle it upon it, he will immediately open himself,

himself: So those sinners that are so hardened and wrapped up in the custom of sinning, that it seems incredible to see them ever to forsake their unjust and ungodly courses; yet when God poureth upon them the hot waters of sicknesses, reproaches, imprisonment, banishment, and the like, many of them will thereby be softened and dissolved, and made to open like the Urchin, and to repent them of their wickedness; as it appeareth by the example of *Manasses*, who in his royal state and prosperity, was like the Hedgehog, and as full of cruelties and impieties, as the Hedgehog hath prickles in his roundest circle; yet when the hot waters of Captivity, and his shackling in links of Iron, were thrown upon him, then he could be dissolved and pour forth floods of tears, and many hearty prayers to God for the pardon of his transgressions: and truly blessed are those bitter pills, that produce such profitable fruits; and happy are those sufferings that work such an amendment in us: let me so suffer still, and I will bless God for it.

2 Chron. 33.
12.

5. God afflicteth his Children, to wean them from the love of the world, and from all worldly things; for as a mother willing to wean her Child, shall say unto him night and day, my Child it is time to wean thee, for thou art grown great enough, and I am with Child, and my milk is corrupt and will make thee sick; and yet he is still so fond of the breast, that he will not forsake it; she will anoint her teats with wormwood, mustard, or aloes, or some other like bitter things; and then the Child feeling the smart, and finding the bitterness thereof, will soon forsake sucking, without bidding; even so, when God by his Preachers, shall early and late preach unto us, and exhort us to forsake the corrupted milk of sin, of sacrilege, injustice, oppression, and the like, and to suppress the wanton lusts of the flesh, and to hate the vanities of the world, and all the preaching in the world cannot prevail to withdraw us from them; we are so bewitched with the delights and pleasures thereof, that we seem as dead if we be denied them: then God minglenth

5. Reason to wean us from the love of the World.

How God dealeth with his Children as a Nurse dealeth with her Child.

The Sufferings of the Saints.

these sweet meats with sour sauce, our Wine with worm-wood, and the pleasures we take in sin, with loads of crosses, afflictions, and persecutions; and they are the best preachers that are best able to wean us from the world.

6. Reason to preserve us from sinning hereafter.

6. God punisheth us to preserve us from committing further sins; for as the Prophet *David* saith, as it is in the Old Translation, *thy Discipline hath corrected me for evermore*; that is, thy correction hath made me so weary, and so watchful over my wayes, that I will commit sin no more, for fear of the like or greater correction; because as the Son of *Syrach* saith, *a grievous infirmity, or affliction, maketh the fool sober*: And therefore the Prophet *Jeremy* calleth tribulation, *virgam vigilantem* a watchful rod; or as *St. Jerom* expoundeth it, a rod that maketh a man watchful over all his wayes; and the Prophet *Hosea* compareth afflictions and tribulations unto thorns, saying unto his disobedient Children; *I will hedge in thy way with thorns*; that as the hedges of thorns do keep out the beasts that pass by the way, from trespassing upon the pastures that belong not to them; so the thorny hedges of crosses and tribulations, do so inclose the Children of God in the way of heaven, that they dare not run over these hedges, into the pleasant fields of this world, lest they tread and be wounded by these pricking thorns.

Hosea 2. 6.

Psalm. 119.
Verse 67.

And all this the Prophet *David* expresseth of himself; saying, *before I was afflicted and troubled I went astray, and did sin and offend thee, O Lord; but now, that is, after thou hast humbled and corrected me, I have kept thy word.*

7. Reason to draw us unto God.

7. And Lastly, God afflicteth and whippeth us, to draw us unto himself, and to make us to run unto him for his help and our comfort; for the Lord speaking of *Ephraim*, and under that type, of all those whom he loveth, saith, *I drew them unto me with the cords of a man*; or as it is in the Original, *with the ropes of Adam, in the chains of love, and I seemed unto them as though I raised a yoke upon their jaws*: And by the ropes of *Adam* we must understand crosses and afflictions, hard labors,

Hosea 11. 4.

labors, and toylsome undertakings, whereby he drew *Adam* to know himself, and to seek unto his God, for his grace and favour.

And the Prophet *Isaiab*, speaking of his people, saith, *They sought thee out, O Lord, in their afflictions*: For in the time of our prosperity, when we are at our ease, and have plenty of pleasures, we seek him nor, we pray not, we call not for his help, but only customarily, and for the most part as the Jews did, for fashion sake; but being pressed with adversity, and being assailed on every side with some troubles, and finding no comfort, if God doth not assist us: then, with the Jews, we will seek unto the Lord with all our hearts, and earnestly pray for his succour, and so feeling our diseases we will run unto him, as our only physitian, which we seldom do before: As the History of the book of *Judges* doth, by many examples, sufficiently declare unto us; for the people of *Israel* in the time of peace and prosperity grew corrupt, and provoked the Lord to stir up enemies against them, as *Chusban-Rishathaim* King of *Mesopotamia*, and *Jabin* King of *Canaan*, and the *Philistines*, and the Children of *Ammon*, and others: but in the time of their thralldom and servitude under those tyrants, they cried unto the Lord, and prayed to God for his help, and he sent them *Ehud*, and *Gideon*, and *Sampson*, and others, to deliver them, as you may read in that Book more at large, and the Prophet *David* expresseth it most amply.

We seldom seek unto God in our prosperity.

Judg. 2. 14.

And therefore, *I will go* (saith the Lord) *and return to my place*, that is, from this people, untill they acknowledge their offence, and confess their fault; And when will that be? He answereth immediately, *In their affliction they will seek me early*; and diligently, when they are in trouble, saying, *Come and let us return unto the Lord*; for it is he, *that hath torn us*, and hath spoyled us with these troubles, *and he will heale us, he hath smitten us*, and wounded us, *and he will bind us up*.

Hos. 5. 15.
Chap. 6. 1.

And still they be thus wounded and spoyled, they will seldom seek unto him: for so long as the young prodigal Son

Luk 15 16.

had means to revel, he continued in his disorders; but when he was brought to extreme poverty and misery, to eat husks with the Hogs; then he remembred his fathers house, and returned home with repentance: And so it is with us; so long as we are in peace and prosperity, we continue still in our pleasures, and seldom think of our duties, or leave our injustice or impieties: but when God filleth our faces with shame and confusion, and our hearts with sorrow and grief, then we'll pray unto him, and seek unto his name, and say with the prophet *David*, *Save us, O Lord, for the waters, even the deep and bitter waters of afflictions are entred into our souls.*

Psal. 69. 1.

The foresaid
point true in
the Godly, but
not alwaies
in the wicked.

1 Sam. 18. 8.

But here we are to note, that although the foresaid Doctrine be very true, in the elect and true children of God; yet in the reprobate and obstinate hard-hearted sinners, these ropes of *Adam* draw them not, this yoke holdeth not, and these chains of love win them not unto God: but drive them rather to run away from God unto the devil, For, as *David* in the daies of his afflictions was moved to run unto God, and to call for his help to deliver him out of his troubles; So *Saul* in the time of his distress was moved to seek unto the Witch for her advice and counsel to rid him out of his fear.

Jer 5. 3, 5.

And therefore the Prophet *Jeremy* complaineth of such sinners that are thus hardened in their sins; saying, *O Lord, are not thine eyes upon the truth? Thou hast stricken them, but they have not grieved; thou hast consumed them to receive correction: they have made their faces harder than a rock; and have refused to return, but have altogether broken the yoke, and burst the bonds, that are excellent means to draw others unto God; for indeed crosses and afflictions are like unto the red Sea, wherein Pharaoh and his Host are drowned, and Israel saved; because the one sort despair of Gods mercy, and grow worse and worse, and the other repent, and have an assured hope of deliverance.*

2. We are to suffer wrongs and affliction in respect of God, and that likewise for divers reasons; As,

1. That

1. That God might shew both his power and his love in delivering us out of the hands of our strongest enemies, and from the depth of our greatest troubles and afflictions: For though amongst men (as St. *Augustine* saith) *Qui, ut faciat misericordiam, optat esse miseros, crudelem habet misericordiam*; He that would have men miserable, that he might shew mercy unto them, hath but a kind of cruel mercy towards them, yet it is not so in God; that is, not as man, nor doth things as man doth them; but as he said unto *Pharaoh*, *And in very deed for this cause have I raised thee up, for to shew in thee my power, and that my name may be declared throughout all the earth*: So he might say unto his Saints and servants; and indeed for this cause have I suffered Satan to cast some of you into prison, that I might declare both my power and my love in delivering you out of all your troubles, and from the hands of your greatest adversaries, as I delivered the *Israelites*, weak slaves, out of King *Pharaoh's* bondage, and the three poor children from *Nebuchadnezzar* the mighty King of *Babylon*, and *Daniel* out of the Lions Den, and *Susanna* from the very point of death.

And therefore God suffered thee to be afflicted and persecuted, that his wonderful power, his great wisdom, and his inestimable love to his servants, might be declared in preserving them from their enemies, and delivering them out of their troubles; and that his truth might be found certain in accomplishing his promise to be in and with his Church, and every true member of his Church, *unto the end of the world*.

2. God suffereth Satan to afflict us, and to wrong us, that God, having righted us, and delivered us out of our troubles, we might render hearty thanks and true praises unto God for our deliverance: for this is one of the chiefest things that God esteemeth and requireth at our hands, as he testifieth by his Prophet, saying, *Call upon me in the time of thy trouble, and I will hear thee*, that is, for thy deliverance, and thou

The Sufferings of the Saints.

Exod. 15. 1.
Judges 5. 1.

thou shalt praise and glorifie me. And therefore the Prophet David saith, As for me, I will sing thy power, and I will praise thy mercy betimes in the morning, because thou hast been my defence and refuge in the day of my trouble: And so the children of Israel praised God when he delivered them by Moses out of the hands of the Egyptians: And so Deborah, and Barak do the like when he delivered them from the mighty Host of Sycera.

Here some little part of a leaf was lost.

3. God suffereth his Saints and Servants, to be afflicted, traduced, and cast into prison, and wronged, to shew the excellency of Gods service, the purity of his religion, and the sincerity of their Christian profession, which he hath prescribed for his worship; for which, and for the hope they have thereby, they are most readily willing to abandon all the commodities of flesh and blood, and all the honours and alleatives of the world, and to forsake life it self, rather than to forsake it.

And thereby also, they are induced to believe, that the faith and doctrine which they profess, and for which they suffer such things, must needs be of God, when it cannot be conceived that any human reason or force, but the divine power of the Spirit of God, is the very cause that moveth them so willingly and so constantly to suffer so many reproaches, so many cruelties, imprisonments, discommodities, and deaths, for this faith of Christ; and therefore also they subscribe to the same truth, profess the same faith, and are ready to suffer for the same cause: And so that famous sentence is verified, *sanguis martyrum semen Ecclesie*; the blood of the Martyrs is the seed of the Church, that sometimes increaseth to a hundred fold, and confirmeth the professors to persevere in the faith, and rather to suffer themselves to be cast into prison, and to endure any death, than to Apostatize and start aside from their Christian profession.

CHAP. XIII.

THirdly, and lastly, 'God suffereth Satan to cast some in- 3 We are suf-
to prison, and to be afflicted and persecuted in respect ferred to be
of the world; that we may be tried whether we be faithful, afflicted in re-
obedient, and constant in our faith and profession or not; spect of the
that is, to let the World see whether we be so or no, for God World,
knoweth it well enough, what manner of men we are, how That we may
obedient to God, and how constant in our faith, and that, by be tried.

seeing this our carriage and conversation, they might glorifie God, and judge what is most likely, whether those men that suffer such things for their religion be hypocrites or not, or whether they be true members of Christ his Church, or such as under the name of the Church of Christ, and the outward shew of Religion are notwithstanding of the Synagogue of Satan; for as the Wasps make Honey-combes as well as Bees, although there is no honey in them; so the Hypocrites do make a fair shew of Religion, though they have neither true faith in Christ, nor real obedience to the will of God.

But all the glorious shew that hypocrites do make, do not straitway make them to be the people of God, though for the shew they make they should be called the people of God: neither be they all *Israelites*; which are come and descended from the father *Israel*; because it is no new thing for men to borrow other names, and to be called and deemed to be what they are not; as the *Arrians*, notwithstanding they were most wicked hereticks, yet would they be called *Catholicks*: And *Nestorius* (saith *Theodoret*) though he was a perverse Heretick, yet covered he himself with a certain cloak and colour of the true and right *Catholic* faith: And *Ebion* likewise, though he agreed in his opinion with the *Samaritans*, yet would he needs be called a *Christian*:

How hypo-
crites do hide
and cover
their Hypo-
crites.

Christian: and the *Mahometists*, at this day, for all that all Historians do make it plain, and indeed themselves cannot deny it, but that they took their first beginning from *Hagar* the bond-woman; yet for the name sake they will be called, not *Hagarens*, but *Saracens*, as though they came from *Sarah* the free-woman, and the true and lawful wife of *Abraham*: And the Angel also tells us, that here in the Church of *Smyrna*, there were many that said, *they were Jews, and were not, but were of the Synagogue of Satan*: And so the Scribes and Pharisees, though they were of their father the devil, yet they vaunted themselves to be the children of *Abraham*: And so likewise amongst us, and in all places, there be many multitudes of men that make a great shew of Religion, and come to the Church to hear Sermons, and press to hear, as well as the best, and seem to hear rather than the best, and have the Bible in their hands, and Lord, Lord, in their mouths, and therefore would be taken for good *Christians*, and yet have the Devil in their hearts, and are the children of this generation, and meer worldlings, that are filled with all unrighteousness, sacriledge, oppressions, and the like.

And therefore, seeing the Devil soweth his tares and his thistles among the wheat of God, and the hypocritical worldlings do inhabit among the faithful Saints, and would be taken for as good saints as the best, God suffereth his people to be afflicted, and to be cast into prison, that the thoughts of their hearts, and the sincerity of their faith might be made manifest unto the world, that they are true Servants of *Christ*, and no time-servers; for as the furnace trieth the Potters vessel, so doth tribulation and affliction try men, and tell us what they are; for as the sound vessels only do hold whole when they come to the furnace, and those that are crasie do break in pieces: so, in the times of troubles and persecutions, the vertuous only and faithful Servants of *Christ* do persevere and continue faithful, and the counterfeit *Christians* do start aside like a broken bow, and bewray themselves to be hypocrites and apostatates; according as our Saviour saith of them, *When affliction and persecution ariseth they are offended,*

Rev. 2. 9.

Joh. 8.

Mar. 4. 17.
Luke 8. 13.

offended, and in that time of temptation they fall away.

But we should consider, that when God entertaineth us in prosperity, which is acceptable to flesh and blood, and maketh an hedge about us, and about our houses, and about all that we have, on every side, and blesteth the works of our hands, and increaseth our substance in the Land, is it any great matter to submit our selves to so sweet a handling, or would not any man serve so bountiful and so loving a Master? he is too ungrateful, and unworthy of any favour, that neglects him: Yet in such a case Satan may object, as he did against Job, that such men serve not God for naught, that is, they fear him not, and love him not for his own sake, but for the commodities and temporal blessings and prosperities, that they receive at his hands: but when God afflicteth us with sickness, reproaches, poverty, and other calamities, and we do still most willingly and readily serve him, and praise him, and wholly submit our selves to his most blessed will, and say with Job, *Though the Lord killeth me, yet will I trust in him*, and love him, and be faithful unto death: then Satan, were he a greater liar than he is, can have no colour to say, that we serve God for his temporal blessings, when all the world seeth that, when, with the Apostles, we have forsaken all, we forsake not him; but will serve him for his own sake, and for obedience unto his will.

That it is no great matter to serve God in prosperity.

Job 13.15.

Thus you see how that crosses and afflictions lighting upon the worldlings and hypocrites, are, as Saint *Augustine* saith, like unto puddle-water, which the more it is stirred, the more it stinketh, so the more they are afflicted the more wayward and froward they are, and with Job's wife, readier to curse God and die, than to turn to the Lord their God; but the afflictions of the godly servants of Christ are like precious ointment, which the more you stir it, the more fragrantly it smelleth, so the sufferings of the Saints do cause them with King David, to cry to God for help, and to submit themselves wholly to his will.

The afflictions of the wicked very unfavoury.

And truly I do very much fear, that many of us, yea, very many, I say, do not love God for naught, but for the prosperi-

ty

And those that were Bishops and Chaplains unto the Bishops complying with the Parliament in their prevailing time, and yet becoming Bishops themselves once again, when they thought their service to the Parliament was forgotten or not known unto *Charles* the second. *O tempora, O mores,* but God knoweth what these men are, well enough.

Quest.

Respons.

Psal. 44. 22.

rity, dignity, and honour, and other worldly blessings that God hath bestowed upon them; because I have seen those, that were great Courtiers, Royallists, rich, and men of renown, in the flourishing time of King *Charles* the first, have notwithstanding in his declining time turn'd arrant rebels with the prevailing Rebels, and became Captains and great Commanders to fight against their King; and yet in the time of King *Charles* the second, when they saw that God began to blow down the glory and strength of their fellow Rebels, they thought it was high time for them, with the Mould-warp, to stop their Northern hole, and to turn their face to the Southern door, and to become perfect Royallists, and Episcopals too, and what you will besides, that so they might still keep their wealth, dignities, lands and possessions, that by their treacherous rebellion they have most sacrilegiously and unjustly gotten both from God and man.

And I doubt, that I understand not the true cause of these commissions and sudden alterations of these men; but do fear that they may be the bastard children of *Job's* wife, that love the praise of men more than the glory of God, and are not the legitimate generation of *Abraham*, and true *Israelites*, and faithful *Christians*, who when the most raging persecution ariseth, will be the same men still, and keep the profession of their hope without wavering, and therein continue faithful unto death.

But here you may demand of me, *Whether all those that continue constant in the faith that they do profess, and the opinions that they do hold, and had rather suffer imprisonment and death, than revel and start aside from the same, be faithful Christians and true Martyrs?*

I answer, that although through their ignorance they hold some erroneous points, not fundamental, of the Christian Religion, and persist obstinate therein unto death, yet they may be good Christians, though not the true Martyrs of *Jesus Christ*; for the Saints complaining of their sufferings and persecutions, say, *For thy sake are we killed all the day long, and are counted as sheep appointed to be slain: that is, we are delivered*

delivered up into the hands of enemies, as sheep that are appointed to be slain; for they may do with us whatsoever pleaseth them, as the husbandman may do with his sheep, and death hangeth over our heads all day long, when we are not certain of our security for one hour; but yet we are not in this peril for our own cause, nor as men, that deserve to suffer for their evil doings, but for thy sake, O Christ, that is, for thy truth, and for doing our duty according to thy will, we are thus afflicted and accounted as sheep unto the slaughter.

The true cause
maketh the
true Martyr.

And therefore it is not the pains, punishments and tortures that make the true Martyrs of *Jesus Christ*, but the cause for which they suffer; or if punishments made the Martyrs, without respect unto the cause for which they suffer, then Hereticks and Malefactors, that undergo the censure of the Church, and the sentence of the Law, might glory of being Martyrs, when they become the subjects of foolish martyrdom, not for Christ his sake, but for their own pride and the Devils service; and therefore they do not suffer as Christ suffered, and as the Martyrs of Christ do suffer, who being reviled revile not again, but open not their mouths, unless it be to pray for their persecutors, but these open their mouths full wide, and shoot out their arrows, even bitter words and blasphemies, both against the Magistrates, and against the Church.

The sufferings
of hereticks
and malefactors
make them not
Martyrs of
Christ.

Wherefore, my dear brethren, seeing God suffereth the Devil to cast us into prison, and to afflict us in so many respects, and for so many good ends, as I have shewed you, and especially that we may be tried, as he tried Abraham, when he commanded him to offer up his son Isaac for a sacrifice, and tried the Israelites in the wilderness, as Moses saith, to the end it might appear what was in their hearts, and whether they would keep his commandments, and love the Lord their God with all their heart, with all their soul, and with all their mind: we ought to keep the profession of our hope without wavering, and without starting aside, to continue faithful unto death, that so we may be sure to have the Crown of

Gen. 22. 1, 2. ?

Heb. 10. 23.

life, because, as the Apostle saith, *He is faithful that promised.*

Rom. 8. 15.

And therefore, let us confidently say with Saint Paul, *Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Surely no: Neither death, nor life, nor Angels, nor Principallities, nor Powers, he may mean, nor all the Devils in hell, nor things present, nor things to come,*

2 Cor. 4. 8.

nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Jesus Christ our Lord: for as the same Apostle saith, Though we are afflicted on every side, yet we are not distressed, though we be brought into poverty, and perplexed, yet we are not forsaken, nor in despair without hope, and though we be persecuted and cast down to the ground yet we are not forsaken nor destroyed; but in all these things we are more than conquerours through him that loved us, because he is faithful, and loveth us so well, that he will not suffer us to be tempted or tried above our abilities, but according to the load that he layeth upon us, so he gives us strength to bear it.

The sweet
fruits of aff-
lictions.

And though the Philistines, that were then Sampson's companions, could not understand his proposition, nor interpret his riddle, *Out of the eater came meat, and out of the strong came sweetness,* no more than our worldly companions can understand the mystical meaning of it now; yet we that are taught in the School of Christ, do fully understand and believe, that as Sampson having kill'd the Lion, did afterwards find honey in the body of it; so we having vanquished, and passed through all the troubles and persecutions of this life, which are like unto fierce and cruel Lions, or ready and devouring us, shall find such excellent honey therein, and such sweet fruits from them, as shall make us blessed for evermore.

And seeing that crosses and afflictions are the lot and portion of the Saints of God, laid upon them for so many excellent ends, as I have shewed, we ought not, when we see our brethren wrapped in troubles, proudly censure them as many of

us do, to be forsaken, and as it were hated of God, because he whippeth them; but we should rather recognize these chastisements of God, to be the signs and tokens of Gods love and favour towards them; for as noysome and pestilent beasts, saith St. Basil, do seek after their prey, and will never surcease, untill they have found it, so miseries and afflictions are continually sent forth by the Devil and his Instruments, to hunt after the godly, and they will never rest untill they seize upon them: And therefore we should rather, as Job saith, *Seeke pity and commiseration to them that are afflicted*, then comply with their persecutors, and by our rash censuring of them, add sorrows unto their afflictions: And if we do relieve the poor, and pity the distressed, and to our power help and comfort those, that are cast by the Devil into prison, and into miseries, we shall gain unto our selves a great reward, and a far greater benefit than we can shew to them: For as St. Hierome saith, *non memini me legisse mala morte morituum, qui opera charitatis libenter exercuit*, and specially if you add frequenter; I do not remember that ever I read of any man, that did willingly and frequently exercise and do the deeds of love, pity, and charity, that died an evill death; for he hath many intercessors that bless him, and pray to God to bless him, & *impossibile est multorum preces non exaudiri*, and it is impossible, or at least incredible, that the prayers of many should not be heard.

And to conclude this point; seeing tribulations and persecutions are used to be inflicted upon us, to try our faith and patience, and obedience to the will of God, let us not murmur against God, as the Israelites did when they wanted water; nor grumble against our heavenly Father, when he afflicteth us for our profit; as too many of us use to do: For if the Earthly fathers of our bodies correct us, and yet we reverence them, saith the Apostle, how much rather should we bear the correction of our Heavenly Father, and the Father of our souls and spirits, that we might live, which is the end for which he correcteth us.

That we should not too rashly judge of those that are afflicted.

Job 6. 14.

How excellent a thing it is to be pittifull, and to relieve the distressed.

Heb. 12. 9.

CHAP. XIV.

5. How long
we shall be
afflicted.

5. **F**OR the time, how long our troubles and afflictions lasteth, it is expressed in these words; *and ye shall have tribulation ten dayes*: Wherein we are to observe,

2. Things
herein expres-
sed.

1. A confirmation of the former point, that the Saints should be afflicted and should suffer.
2. An explanation of the time, how long our troubles should continue. For

1. A confir-
mation of the
former do-
ctrine, that
we shall suffer.

1. As he formerly said, that the Devil should cast some of them into prison, and they should suffer; so now he confirmeth the same thing, saying, *and ye shall have tribulation*: Where you are to note, that not all the Saints and faithfull servants of Christ, but some of them that are most dear unto God, and best strengthened in faith, shall be cast into prison, and persecuted, and suffer Martyrdom; but he saith in the plural number, *ἐστέτι θλίψις, habebitis tribulationem*, saith Beza, yea; that is, all the whole Church, and all that are faithfull shall have tribulation; as afterwards in the time of persecucion, it came so to pass indeed: For some of the Christians, though very many, yet not all of them, were cast into prison, and daily condemned to death; but all of them and every one of them was afflicted, and troubled some way or other, for the faith of Christ, whereby you may observe, that as I shewed before, God afflicteth his Children according to the measure of that love and favour which he beareth towards them, and not according to the hatred that he hath unto them; which is so indeed, when he punisheth the ungodly that fear him not, and trust not in him: For of those that serve him, whom he loveth best, he afflicteth most of all,

That whom
God loveth
best he chasti-
zeth most.

as it appeareth by the example of *Job*, who was the most upright man in all the East Country; yet did he suffer more crosses and afflictions than any other man; and also by the speech of Christ to *Ananias* concerning *St. Paul*, that he was a chosen vessel to him, and immediately seems to give the reason of that his great love towards him; saying, *for I will shew unto him, how many things he must suffer for my names sake*; where you see that because he is a chosen vessel, therefore he must suffer great things, and many matters; so that Gods wayes are not as our wayes, nor his thoughts as our thoughts; for whom we love we cocker them and cherish them, and suffer them to have their own wills, as old *Ely* suffered his sons, *to do what they would*; but whom God loveth, he rebukes and chastens, as *David* that was a man according to Gods own heart, *was chastened every morning*, yea and as himself confesseth, *the Lord chastened him sore*. Job. 1.
Acts 9. 15, 16.
Esay 55. 8.
Psal. 73. 14.

And hereby also, you may most plainly perceive, that as *St. Paul* saith, *all those which will live godly in Christ Jesus, shall suffer persecution, and afflictions in this world*; and as Christ himself tells all his followers, *in mundo pressuram sustinebitis*, in the world you shall have tribulation; therefore *St. Paul* and *Barnabas* assured the Christians in *Antioch*, that of necessity they must, through much and many tribulations enter into the Kingdom of God: And *St. Augustine* saith, *cum caperis in Christo p̄d̄ vivere ingressis torcular, preparato ad pressuram*; as soon as ever we begin to live godly, and to profess the faith of Jesus Christ, we do enter into the winepress, and therefore we should prepare our selves, for the wringing and pressing of us, and take heed that we be not found such dry grapes that will yield no good liquor, when we are pressed: And the Heathen Philosopher, that understood the benefits, that come to wise men by afflictions, could say, *nihil comiserius cui nihil evenit adversi*, nothing is more miserable than that man which never felt any adversity, *argumentum enim est illum à Deo contemni ut inbellem & ignavum*, because it is an argument that God rejecteth such a man, as weak and sluggish, and altogether unfit for his service. 1 Tim. 3. 12.
John 16. 33.
Acts 14. 22.
That all the
godly must
suffer afflictions.
Seneca in Libro
de providentiâ
Dei.

And

The Sufferings of the Saints.

No entrance
into paradise
without a
great deal of
labour and
sufferings.

And therefore St. *Augustine* saith, that *omnes qui ad paradysum redire desiderant, oportet transire per ignem & aquam*, all and every one that desireth to return to paradise, must needs pass through fire and water; that is, the fiery trial of persecution, and the deep waters of tribulation; for so the *Angell* saith here unto all the Saints and servants of Christ, *you shall have tribulation*: Whether he be St. *Peter*, to whom the keyes of the kingdom of heaven were committed, or whether he be St. *Paul*, the Lords chosen vessel, or whether it be St. *John* whom our Saviour loved, and to whom so many heavenly mysteries were revealed, or whosoever else he be, he cannot come to God without affliction, nor come unto *Elysium*, as the very Heathens divined, before he passed over the fatal Rivers, which required a great deal of labour and fore travell, besides all their former sufferings.

Object.

But then it may be some worldling, that loves to swim with the stream, will object, that if the case be so, that the godly shall be alwaies thus afflicted, and the more godly the more they shall be afflicted, how doth God perform his promise, and accomplish his word unto his Servants? For it is said in his word, that *he will shroud them*, and cover them, he will protect them, and pitch *his tent round about them*, and dwell among them; and certainly, he that keepeth *Israel* doth neither slumber nor sleep; and he is the keeper of his children, and their shadow on their right hand, and he aids them by the power of his grace, and gives them the *Comforter*, that shall abide with them for ever; and so Christ saith, he will not leave his servants as destitute Orphanes, but he will come unto them and assist them: and the Lord demandeth, *If a woman can forget her own child, and not have compassion on the Son of her womb*? And he answereth, That although he should forget her own child, yet he will not forget those that serve and fear him.

Esay 49. 15.

And therefore, how doth God accomplish these his promises, unto those that serve him, when as they are continually in great miseries, and do alwaies suffer afflictions, tribulations, and persecutions; or doth he not rather perform them

them unto the wicked and sinful men, that transgress his laws, and regard not his Commandments; for they are the chief men that flourish, and, as *Job* sheweth, and I have formerly declared, have all things prosperously succeeding to them, and all infelicities and mishaps removed from them. Job 11. 8.

I answer, That many men indeed, both Jews and Gentiles, seeing these things, thus evidenced, by innumerable examples, were much perplexed, and stumbled at the serious consideration thereof: For not only *Claudius*, observing how wicked *Ruffinus* prospered, and his good Lord and Master *Arcadius* was afflicted, and tossed with so many troubles, cries out,

Sol.

How it hath troubled many men to see the wicked prosper.

*Sape mihi dubiam traxit sententia mentem,
---- Curarent superi necne, an nullus inisset
Ordo----*

That he often doubted, whether there was any divine providence, disposing these inferiour things or not, but that *Incerto fluere omnia mortalia casu*; all things hapned at hab nab, as chance and fortune pleased, especially considering, as *Ovid* saith, thar,

*Cum rapiant mala fata bonos, ignoscite fasso,
Sollicitos nullos esse putare Deos.*

*Ovid. amor.
1. 3. 8.*

The worse fates befall to the best men: For as he saith,

*Vive pius, moriere pius, cole sacra, colentem
Mors gravis à templis in cava busta trahet;*

Though they live never so godly, and are never so godly at their death, yet the cruellest death is most commonly laid on them.

But the prophet *David* also stumbled at the sight and consideration of these things, and his feet were almost gone, and his treadings had well nigh slips, when he saw the wicked in such prosperity, and himself, that did so duly serve God, per-

Psa. 73 2, 3, 13.

R

nished

The Sufferings of the Saints.

nished and chastened every morning: Yet when he went to Gods Temple, and weighed the whole matter in the ballance of the Sanctuary, he well understood this great mystery of the sufferings of the Saints, and the prosperity of the wicked, viz.

1. That the wicked

————— *Tolluntur in altum,*
Ut lapsi majore ruant,-----

Psal. 73. 17.

That is in the Prophets words, *How God setteth them in slippery places, and casteth them down and destroyeth them:*

----- *Et jam non ad culmina rerum*
Injustos crevisse querer-----

Ver. 7.

And now saith the poet, I do not think much, especially if you consider the threefold reason that I have shewed you, why God bestoweth so many temporal blessings upon the wicked, and suffereth their eyes to *swell with fatness*, and them to do even what they lust: there is no cause to wonder at it, but a very great cause to pity them, seeing in what slippery places they do stand. And

2. For the godly, that although it cannot be denied, but that many indeed are the troubles of the righteous, yet the Lord delivereth them out of all; and though the godly are much pressed, yet they are not suppressed, but they do flourish like the Palm tree, which the more it is pressed down, the more it sprouteth up again, and though the rain falls, and the floods beat, and the wind blows upon the houses of the faithfull, yet they fall not, because they are built upon the Rock of our salvation, which is Jesus Christ; yea, though God suffereth the Devil to cast his children into prison, and to be tempted, yet God is faithful saith the Apostle, *and will not suffer them to be tempted above their ability.*

Mat. 10. 12.

And therefore Christ calleth the afflictions and the tribulations of the Saints, Baptism; for that as in Baptism we are dipped

dipped down into the water, but not drowned in the water; so the godly are washed in the waters of afflictions, but they are not overwhelmed therein; for though they fall, yet they are not cast off, but shall rise again, because the Lord upholdeth them with his hand; and when the stay and strength of the ungodly is taken away from them, when they shall be pressed and oppressed one of another, and woe shall be unto them, and the reward of their hands shall be given them; then surely, saith the Prophet, *it shall be well with the righteous*: because, as St. Paul saith, *all things*, crosses, afflictions, imprisonments, death it self, yea, and sin it self, as St. Augustine saith, not that sin is good, or good for us to sin, but that as poyson may work for the preservation of our health, so the sins that we have committed, may and do *work together for the best unto them that love God*.

IIa. 3. 11.

Rom. 8. 18.

And so you see, that, if we seriously and wisely weigh the providence and dispensation of God both in the felicity and prosperity of the ungodly, and the miseries, crosses, and afflictions of the Saints, we have no cause to be discontented, and to murmur against God, either for the one, or the other, *Quia exitus acta probat*; because the reasons, causes, and ends, for which God doth these things thus, besides abundance of reasons that our ignorance knows not of; do sufficiently commend and shew forth the wisdom, justice, and goodness of God in all these things.

No reason to murmur against God either for the prosperity of the wicked, or the sufferings of the Saints.

And therefore we have no reason to fret our selves because of the ungodly, or to be envious against the prosperity of the evil doers: nor to be dejected and cast down for any crosses or infelicities that we shall suffer, but rather in our sufferings to do these three special things:

Psal 37. 1.

I. To fear none of those things that we shall suffer, but as our Saviour saith, *Gaudere & exultare*, to rejoyce, and to be exceeding glad when the worldlings persecute us, and shall say *all manner of evil against us*; and, as St. James saith, *To account it all joy when we fall into divers temptations*: Or if we cannot rejoyce and be glad that we are afflicted and abused by the wicked, yet at least let us not murmur against God, but

Three special things to be done by the Saints in their sufferings.

1. To fear no suffering.

Mat. 5. 12.

James 1. 2.

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have patience, that so we may possess our souls, and receive the promise of eternal life.

e. To call upon God for his help.

Psa 43 1, 2, 3.

Mat 4 38.

2. To do as the Prophet adviseth us, *to call upon God in the day of our tribulation*, and to say with *David, Arise, O God, why sleepest thou in our miseries?* Or with the Apostles, when Christ was asleep in the Ship, *Master, carest thou not that we perish?* So should we say in our afflictions and tribulations unto God, Master, are we not thy servants, the Sons of thy Handmaids, and the work of thine own hands, and is it nothing unto thee that we perish in these troubles? Awake therefore, O Lord, from thy sleep, and appease this tempest of our afflictions.

Jia. 63. 15, 16.

And as the Prophet *Isaiah* teacheth us, let us in our afflictions cry unto God, as he doth, saying, *Look down from heaven, O Lord, and behold from the habitation of thy holiness, and of thy glory; where is thy zeal, and thy strength, and the multitude of thy compassions and mercies towards me?* Are they restrained? Doubtless thou art our Father, though *Abraham* be ignorant of us, and *Israel* acknowledge us not; yet thou, O Lord, art our Father and our Redeemer; and therefore *return unto us and help us* for thy servants sake.

Thus I say, we should call upon God, and awake him when he seemeth to sleep in our afflictions, with our earnest, fervent, and continual prayers unto him: And though it should be long ere he cometh to deliver us: yet we should never faint, nor give over, nor let him rest, but tarry the Lords leisure, and still continue our prayers untill he hear us, and so be faithful unto death, if we desire the Crown of life, which shall be given to them only that shall do so.

3. To be as bold as Lions in all our sufferings.

Thirdly, And lastly, To be (as the Scripture adviseth us) bold and confident as Lions, without fear, and as the Poet saith,

Tu ne cede malis, sed contra audentior ito.

That is, be not astonied at any tempest, nor dismay'd at any troubles, nor yet afraid of any adversity: But rather say with

with St. Paul, *I can do all things through Christ that strengthen me*; and with the Prophet David, *Though I walk through the midst of the valley of the shadow of death, yet will I not fear*; neither shall I be afraid of any evil tydings, but my heart shall stand fast and believe in the Lord, that he will deliver me when he seeth it time. Phil. 4 13. Psal 112 7.

2. For the time, how long we shall suffer, and our tribulation shall continue, it is said, that you shall have tribulation ten daies. 2. The time how long our troubles shall continue, ten daies.

The which words are diversly interpreted by divers Authors; but to injure none of them, let every one abound in his own sense, I take them to be spoken two manner of waies:

1. Absolutely or properly, with relation to the Church of *Smyrna*. That these words have a
2. Respectively, with relation to the Church of Christ, and all the Saints of God, unto the ends of the world. And twofold reference.

1. As they are spoken to the Church of *Smyrna*, these ten daies are set down for ten years, for so commonly, both in this Book, and in *Daniel*, years are signified by the name of daies; and these ten years, saith *Theodore Beza*, must be understood to be the ten years of *Trajan's* persecution: For that St. *John* wrote this book of his *Revelation* in the end of the Emperour *Domitians* Reign, as both *Justin Martyr* and *Irenaeus* witness; and *Trajan*, that succeeded *Coccinius Nerva*, that reigned but one year and four months after *Domitians* reign, began to make havock of the Church, and to persecute the Saints in the tenth year of his reign, as the Historiographers of those times do declare, and his bloody persecution lasted untill the Emperour *Adrian* succeeded in his room: which was the just and precise space of ten years. Or,

2. These ten daies may signifie the ten first great and general persecution of the whole Church, though one of them

was.

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was already past under *Domitius Nero*, and the other in being under *Domitian*. For it pleased God, for the exercise and trial of the faith and patience of his Saints, to send unto them ten great and bloody persecutions, which they must suffer before he would grant a general peace and rest unto them.

The first Persecution.

The first began by *Domitius Nero*; who to excuse his own villany in setting *Rome* on fire, that he might see how *Troy* burned, fathered the same upon the Christians, and put many of them to several kinds of most exquisite torments; and in the fourteenth year, which was the last year of his reign, he caused *St. Peter* to be crucified, who desired it to be with his head downward, and *St. Paul* to be beheaded, who by his prayers obtained the conversion of *Parthenius* and *Foregas*, that brought him tidings of his death.

The second Persecution.

The second great persecution began about the year of Christ sixty six, by that proud Emperour, that would be worshipped as a God, *Flavius Domitian*, who destroyed all the Seed of *David*, caused this our Evangelist Saint *John* to be cast into a boyling tub of Oyl, and after that to be banished into *Patmos*; and condemned unto death *Simeon* Bishop of *Jerusalem*, and *Flavia* the Daughter of *Flavius Clemens*, that was banished to the Isle of *Pontia*, and *Protasius*, and *Gervasius*, and *Timothy*, and *Dionisius Areopagita*, and divers others, that were tormented with many varieties of torments, as stripes, scourgings, rackings, strangling, Grid-irons, Gibbets, Gallows, and the like.

The third Persecution:

The third primitive persecution begun about the year 108. was raised by the Emperour *Trajan*, in the tenth year of his reign, and continued by *Hadrian* that succeeded him, and this was a most fierce and cruel persecution, for *Trajan* caused all that could be found to come from the stock of *David* to be put to death, whereof *Simeon* the Son of *Cleophas* was one, and *Phocas* Bishop of *Pontus*, and *Sulpitius Servilianus*, and *Nereus*,

Nereus, and *Achilleus*, and *Ignatius*, and *Sagaris*, and many thousand others of inferiour note suffered Martyrdom under this Tyrant.

And in *Hadrians* time, *Alexander*, Bishop of *Rome*, and two Deacons, and *Hermes*, and *Quirinus*, with all their Families were put to death for the faith of Christ: and it is recorded, that in Mount *Ararat*, where *Noahs* Ark rested, the Ark of Christ had no rest, but ten thousand Christians were crowned with thorns, and then crucified, and thrust into their sides with sharp darts after the manner of our Saviours Passion.

But the barbarous cruelty that was used against *Symphonissa* and her seven Sons, like the Mother of her seven children, that *Antiochus* tortured, is beyond all expression; for she was first cruelly scourged, then hanged up by the hairs of her head, and last of all with a huge stone fastened to her, she was thrown into the River; and her seven sons were first fastened to seven stakes, then racked up with a pulley, and thrust through with a spear, and some of them cut in sunder and to pieces.

- 2 Mac. c. 7.
- 1 *Crescent.*
- 2 *Julian.*
- 3 *Nemesius.*
- 4 *Primitius.*
- 5 *Iustinus.*
- 6 *Statius.*
- 7 *Eugenius.*

The fourth persecution began about 162. by *M. Antoninus Verus*, that shewed himself *Antoninus Severus*, a very severe, stern and cruel man against the Christians; for in his time, and under his persecution, this our *Polycarpus*, Bishop of *Smyrna* was burnt at a stake, together with twelve others, that were come from *Philadelphia*; and *Germanicus*, *Metrodorus*, *Pionius*, *Carpus*, *Iustin Martyr*, *Agathonica* and *Felicitas*, two most constant and felices, happy women indeed, suffered martyrdom under this mans fury; and so did *Santus*, *Maturus*, *Attalus*, *Photirinus*, *Alcibiades*, *Vincencius*, *Eusebius*, *Peregrinus*, *Potentianus*, *Concordus*, *Lucius*, *Blandina*, *Bibrides*, two other famous and faithful women, and abundance more in *France*, *Asia* and *Phrygia* suffered unspeakable torments in this persecution, which was somewhat allayed, by the great mercy of God, by this means, viz. the Emperours, *M. Aurelius* and *M. Antoninus*, warring

The fourth persecution.

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warring against the *Vandals*, *Sarmates* and *Germans*, the whole Army was distress'd, and like to perish for want of water five dayes together, whereupon a legion of Christian Souldiers withdrawing themselves aside, and upon their bend. ed knees praying to God, obtained a double benefit, for the Lord sent such showers unto the *Romans* as revived them, and such lightnings against their enemies, that they were wholly discomfited: then the Emperour perceiving the God of the Christians to be a mighty God, abated his cruelty, and made an Edict, that no Christian, guilty of no other crime, should be punished for the Christian profession, which was a far greater benefit to the Christians, than the other was to the *Romans*.

The fifth persecution.

The fifth persecution began about 205. and the tenth year of the Emperour *Severus*, who till then seemed gentle, and afterwards commanded, that no *Christian* should be suffered to live, whereby an innumerable number of Saints were put to death, especially in *Africa*, *Cappadocia*, *Alexandria* and *Carthage*; then was *Leonides* the father of *Origen*, *Andoclus*, whom our *Polycarpus* had sent into *France* to preach the Gospel, and *Irenaus*, and *Tertullian*, and *Zepherinus*, and *Urbanus*, two Bishops of *Rome*, and *Tiburtius*, and *Valerianus*, two Noble men of *Rome*, and *Pamachius* a Roman Senator, with his Wife and Children, and other men and women, to the number of fourty, were put to death in one day; and then did *Perpetua*, and *Martina* a Christian Virgin suffer martyrdom, and abundance more both of men and women.

The judgment of God upon the three false accusers of *Narcissus*.

And then also, in the time of this persecution was *Narcissus* accused by three perjured wretches, whereof the one wished he might be burnt, the other that he might be consumed with diseases, and the third that he might lose both his eyes, if their accusations were not true; and the just judgment of God yielded to their desire; for the first by a small spark of fire that took hold in his house, burnt him and all that he had; the second was vexed with a grievous sickness,

ness, that from top to toe tormented him till he died; and the third, seeing these judgments upon his fellows, confessed his fault, and through the abundance of his penitent tears lost both his eyes; so just is God many times in rewarding wicked curses.

The sixth persecution, begun about the year 237. was raised by the Emperour *Maximinus*, who endeavoured most of all to root out all the Bishops and Teachers of Gods people, against which, *Origen* the great Clerk, and deemed then equal with the best Scholler in the world, wrote an excellent Book, *De Martyrio*, which the iniquity of time hath buried in oblivion, and with it the honour of many Martyrs that suffered in that fury. The sixth persecution.

The seventh persecution, begun about the year 250. was raised by the Emperour *Decius*, and it was so general and so inhumane, that his Edicts were, to put all that professed the faith of *Christ* unto death: and *Nicephorus*, that wrote three Tragedies of this persecution, saith, he may as well number the sands of the Sea, as the multitudes of Martyrs that then suffered; therefore I will pass them over: but I will not conceal the vast judgment of God upon that bloody persecutor, for *Decius* warring against the *Goths*, and being vanquished by them, lest he should fall into their hands, and suffer disgraces and torments he knew not what, he spurr'd his horse to leap into a whirl-pit, where he perished, and his body, whatsoever became of it, was never found to this day: So let thine enemies, and the persecutors of thy Saints, perish O God, and let them descend quick into the pit. The seventh persecution.

This persecution, because it was so general and so violent, made many Apostates, that through their weakness denied the faith, and were compelled to sacrifice unto the Idols, which gave occasion unto the Devil to raise up *Novatus* that pestilent Schismatick, that opposed *Cornelius* Bishop of Rome, and among other his heretical doctrines taught, to the great discomfort of the relapsed *Christians*, That whosoever once renounced

Novatus his
heresie con-
demned, anno
355.

renounced the Faith, and for fear of torments offered incense unto the Idols, though he repented for it, yet could he not be admitted into the Church of Christ; the which doctrine so prejudicial to the poor Penitents, and so derogatory to the great mercy of God, *Cornelius*, with sixty other Bishops, in a Synod at Rome condemned for heresie.

The eighth
persecution.

The eighth persecution, begun about the year 259. *Valerianus* brought upon the Christians, and beheaded *Sixtus* Bishop of Rome, and six of his Deacons, and caused *Laurentius*, another Deacon, for shewing a multitude of distressed Lazars, and saying, that they were the treasures of the Church, which the Bishop and his Clergy had in their keeping, to be most barbarously tormented, and broiled upon a hot fiery Gridiron: And in this persecution *Dionysius* Bishop of Alexandria, and three of his Deacons, were brought before *Emilianus*, that banished him first to *Cephro*, and afterwards to the worst place of *Libia*, where, as *Dionysius* writeth, abundance of Men, Women and Maidens, Wives, Souldiers and others obtained the Crown of Martyrdom; and in *Carthage*, for refusing to sacrifice unto their Idols, three hundred Christians were smothered in a Lime-kiln; and in *Palestine*, *Priscus*, *Malchus* and *Alexander*, three godly Christians, were given to the wild beasts in the City of *Cesarea*.

But as *Decius* for his cruelty felt the revenging hand of God, so did *Valerian* likewise, for in his expedition into *Persia*, he was taken prisoner by King *Sapores*, and made his footstool for every time that he sat on horse-back, and at last, by the commandment of *Sapores*, he was flayed alive, and powdered with salt; and so ended his wretched life.

The ninth
persecution.

The ninth persecution, begun about the year 278. was, in a manner, but begun by the Emperour *Aurelian*, that was so tyrannical, that he shewed his severe nature in the death of his own sisters son, and of many Christian Saints, and of many more would have done, had not God by his special providence

providence prevented his intended Edicts, and about the sixth year of his reign cut him off by the hand of his enemies, before he could execute his malicious tyranny. But

The tenth persecution, begun about the yerr 308. raised by *Dioclesian* and *Maximianus*, paid for the peace that the Church for the space of thirty or forty years had, by the favour of those mild Emperours that succeeded *Aurelianus*, for the peace and plenty that they had produced pride, emulation and oppression, that wrought dissention, even among the Bishops themselves; as Saint *Cyprian* saith it did before the persecution of *Valerian*, and as we see it doth in these our own dayes, when the pride of the higher and more plentiful Bishops think to dominere, and to trample their inferiour brethren under foot, and so renouncing the pomp of the world only in word, but not in deed, and pleasing themselves in their pride, they displease God and offend their brethren; And therefore, saith Saint *Cyprian*, they were then worthily scourged, *Quia hac mala fratribus non unissent, si in unum fraternitas animata fuisset*, because these evils had not happened unto the brethren, if brotherly unanimity had been preserved amongst them: and the same may I say now of our selves, and of this tenth persecution of *Dioclesian*, that their own sins, pride, injustice, sacriledge and oppression were the cause thereof.

For God being offended with them for these their sins, he suffered *Dioclesian* to command, that all the Churches of the Christians should be spoiled, the holy Scriptures burned, and his Edicts sent abroad to imprison the Bishops and all others that would not abjure the Christian faith, and offer sacrifice unto the Idols.

And it cannot be expressed what an innumerable number of holy Martyrs suffered in this persecution: for *Silvanus* Bishop of *Gauxenses*, with thirty three more were slain in Metal-mines: *Tiranion* was thrown into the Sea, *Zenobius* kill'd with Brick bats; *Silvanus* Bishop of *Emissa*, with some others, were thrown to wild beasts, *Anthimus* Bishop

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of *Nicomedia*, with divers others, were beheaded; three hundred were slain in *Alexandria*, three hundred at *Colen*; and *Damasus* saith, there were slain in thirty dayes seventeen thousand persons: and this cruelty reached over *Mesopotamia*, *Armenia*, *Asia*, *Africa*, *France*, *Spain*, *Italy*, *Germany*, *Britain*, and where not? for it would be too tedious for me to shew unto you the height, depth and breadth of this persecution, which after that *Dioclesian* and *Maximianus* had resigned up the Empire to *Galerius Maximinus* and *Constantius*, that they might lead a private and a quiet life, yet through the cruelty of *Maximinus*, and the hypocrisie of *Licinius*, it was not quite extinguished, but continued still in the Eastern parts, until *Constantine* by his Edicts quite quenched the same.

And by this I doubt not but you see, that the Saints of the primitive times have suffered, and have had tribulation ten dayes, ten years, and ten grievous persecutions, and all for their sins, and that they might be tried, whether they were true Saints, or counterfeit Christians.

CHAP XV.

2. How these ten dayes may have relation to the continual Church of Christ.
Gen. 31. 41.

Mat. 18. 21.

2. **T**Hese ten dayes may be understood respectively with relation to the whole Church of Christ, from that time unto the end of the world; and so these ten dayes do signifie many times, a certain number set down for an uncertain, which is a thing frequent in all Authors, and in our common speech, as where *Jacob* saith unto *Laban*, *Thou hast changed my wages ten times*, that is, many times: and when *Saint Peter* asked our Saviour, *How often shall I forgive my brother if he sins against me? till seven times?* Our Saviour answered, *I say not unto thee, until seven times, but until seventy*

twenty times seven times, that is, as often as he offendeth, were it seven hundred times.

And it is to be observed, that he saith, 1. *They should have tribulation ten dayes*, and not ten weeks; to signifie unto us, that as the dayes are broken off, the one from the other, by the nights, that intervene and come betwixt them; so these times of trial should now and then have times of breathing in rest and peace, that so the faithful people might be refreshed, and gather their strength again, against the next fresh ensuing assaults of Satan. And,

2. That it is said ten dayes, and not ten moneths, or ten years, to shew unto us that the time of our sufferings is but short, and our afflictions momentary, no longer than a day, as David saith, *Call upon me in the day of trouble*; and though we suffered ten moneths or ten years, yet that is not ten thousand years and more, which the wicked persecutors of Gods Saints, and despisers of Gods service shall be sure to suffer.

And this should be an encouragement for us to suffer, and no little comfort for us in our sufferings; that, as the Prophet saith, *For a little season the Lord forsaketh us, but with great mercies will he gather us, in a little wrath he hideth his face from us for a moment, but with everlasting kindness will he have mercy on us.*

And therefore, let us never be troubled at the ease and prosperity of the ungodly, nor vex our selves at our own sufferings, for we shall have tribulation but for ten dayes, which will soon pass over, but the wicked sacrilegious persons, and oppressors, traytors and rebels, shall be tormented, if they speedily repent not, for many thousand years, yea, for ever and ever; for *their worm dieth not, and their fire shall never be quenched.*

But let us rather chuse to bear this our momentary affliction, and patiently suffer our ten dayes tribulation, that we may escape the everlasting pains that we have deserved, than with the children of this world, to enjoy the pleasures of sin for a season, and to pay so dear, and to suffer so long for those pleasures.

The first comfortable observation.

The second comfortable observation.

Plal. 50. 15.

Esay 54. 7, 8.

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pleasures; for it is not likely, but probably impossible that we should have heaven in this life, and Heaven in the life to come, that we should be like *Dives* while we live, and be in *Abrahams* bosom when we are dead.

Exod.

Yet I do confesse that the wicked, yea and the most ungodly men, do with *Balam* desire that their souls may die *the death of the righteous*, and that their later end might be like his end; but that cannot be, because they do not live the life of the righteous; so they desire with *Dives* to be with *Lazarus* in *Abrahams* bosom, but having with *Dives* received in their life time, *their good things*, without repentance seriously shewed, for their evill deeds, they shall be tormented.

Luke 16. 25.

And therefore, when they have gotten as great store of sheep as *Laban*, as many Camels as *Job*, and as much wealth and riches, gold and silver as the rich King of *Lydia*, and as much pleasure and prosperity as *Dives*, what availeth it, or what shall they be the better for it, if after that momentary pleasure of this life, they shall be eternally tormented in the life to come; for what doth it profit *Esau* to be Lord of *Edom*, if he hath no portion nor inheritance in *Jacob*? or, as our Saviour saith, *What doth it profit a man to win all the world, and to lose his own soul?* And

Math. 16. 26.

On the other side, when we have suffered as much travell as *Jacob*, as great and as long imprisonment as *Joseph*, as many taunting words as *Moses*, as much poverty as *Lazarus*, as great afflictions as *Job*, and as many whippings, troubles and dangers as *St. Paul*: Yet, what hurteth it, or what great harm is it to us, when after ten daies, a short time and a small moment, we shall be delivered out of all our troubles, and be received into everlasting glory?

Heb. 10. 37.

And therefore let the worldlings and our persecutors, triumph in their own prosperity, and our adversity; but let us rejoyce and be glad in our sufferings, because the end of our tribulations is at hand, and the time of our exultation approacheth very neer; for behold after ten dayes, and that is, within a very little while, saith the Apostle, *he that shall come will come to deliver us, and will not tarry*: And in the mean

mean time, let us say with the Saints that went before us, *how long tarriest thou, holy and true?* Even so come Lord Jesus.

But here it may be some will demand, Why God doth thus deal with his Church and his Children, that serve him and profess the true religion, as never suffering them to remain quietly at rest, but continually afflicting, tossing, and persecuting them with one tribulation after another, and never continuing in one stay?

I Answer and confesse, that the Church of God in this world, is like *Noahs Ark*, floating up and down upon the face of that deep deluge; *Et sicut unda sequitur undam*, and as one wave followeth at the heel of another, to rise and to beat upon that Ark; so one affliction followeth upon the neck of another; unto all the Saints of God: For so he dealt with the Church of *Israel*, which was the only true Church that God had on Earth, as the Prophet saith, *in Iury is God known his name is great in Israel*, as for the Heathen they have not the knowledge of his Law; yet he never left that Church to continue long in one stay, but as they fell from him by their sins and wickedness, so he fell away from them, and punished them still with one affliction after another. For though *David* was a man according to Gods own heart, and preserved the true worship of God amongst them; yet *Solomon* his son, to please his wives, displeased God by serving their idols; and suffering the service of God to be corrupted; and therefore ten tribes were taken away from his Son *Rehoboam*, and they could never after be brought under the Government of his succession; which was no small scourge and affliction to that Church.

And though under *Asa* and *Jehosaphat* that were indifferent good Kings, and attempted some reformation of the Church of the *Jews*; and therefore they had some quietness for a short space, and a little light of the truth, yet that continued not long; because that *Abaziah*, by his confederacy with wicked *Jeram* the Son of *Ahab*, overthrew the service of God, and did set up the Idolatries of the Kings of *Israel*, and therefore God punished them again with the tyranny, and cruelty of *Athalia*.

Quest.

Respond.

Psal. 76. 1.
The variable
state and con-
dition of the
Jewish
Church.

2 Chron. 22.

3. 4.

2 Reg. 11. 1.

And

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And afterwards; though the good King *Ezechias* removed their Idolatries, and restored the true religion, and reformed whatsoever was out of order; yet immediately after, impious *Manasses* grew worse than any, shed abundance of innocent blood, persecuted the true Prophets, and grievously punished all the faithful servants of God: And to be brief, all except *David*, *Ezechias*, and *Josias* committed wickedness: For even the Kings of *Judah* also; forsook the Law of the most high, and failed in Gods service; for which God punished them with sore afflictions, and with seventy years Captivity, under the King of *Babylon*: And so ever and anon, the faithful servants of God for the sins and neglect of Gods service, sometimes by their Kings and chief Governours, and sometimes of themselves, and the rest of the people, were still punished and persecuted, for above the space of five hundred years; and had but some small intervenient spaces of refreshment in all that time, save only in the dayes of *David*, *Ezechias*, and *Josias*, wherein the Lord God was truly served.

And as God hath thus dealt with his Church of *Israel* and *Judah*, so he hath in like manner dealt with the Church of Christ, since the very infancy thereof to this very day; and will continue the like course unto the end of the world: For after that *Nero*, *Domitian*, and *Trajan*, *Decius*, *Gallus*, and *Hosilian*, *Severus*, *Maximinus* and *Lucius*, *Valerianus*, *Aurelianus* *Dioclesian*, *Licinius*, and some others of their associates, had like infernal Serpents, played their parts and poysoned the Church, and persecuted the godly Christians, in whose times the tormentors were more vexed and wearied in shedding the Christians blood, and tormenting the faithfull Saints, and beholding their unspeakable undaunted patience, than the holy Martyrs were in suffering those their intollerable torments; though God in mercy gave them a time of breathing and refreshment, by the means of *Constantine*; yet still as they offended him, so he still whipped and tormented them, as by the persecution of *Julian*, of the *Arrians*, *Vandals*, *Waldenses*, *Albigenses*, and the like, in the *Papish* persecution of the *Protestants*. And

And now of late, *in novissimis*, the last dayes of the world, as our sins grew more and worse, than ever the sins of the Church were before, their sins being for the most part, but ambition, emulation, contentions, and some other sins of errors and human frailties; but ours being sins of the highest dye, sacrilege, injustice, oppression, rebellion, and under the hypocritical shew of Religion, to take away the props, and all that uphold religion, and so to bring the service of God to nothing, and the people of God to perish; so God in justice for these our transcendent impieties, suffered Satan, to put in commission two of his most trusty, Antichristian Vicars, to punish his Church and servants, for this neglect and corruption of his worship, and whole rooting out of true religion, under this hypocritical mantle of serving him.

Satans two
Antichristian
Vicars.

The one of these was sent, *extra Ecclesiam*, without the pales of the Church, into the East, which was now become, as it were, the suburbs of the Catholique Church, and that was *Mahomet*, that raged and rageth still, and persecuteth the servants of Jesus Christ to this very day: The just desert of those Eastern Churches, for their blasphemy against Christ, and the holy Ghost, and their unthankfulness to God for sending such faithful Bishops, and Preachers amongst them, to plant the true Religion, and the faith of Christ in them, and they to use them so despightfully, and so cruelly, as the storie tells us they have done.

1. Mahomet.

The other grand Vicar of the Devil, was sent *in Ecclesiam*, into the very bosom of the Church, into these Western parts, to defile and corrupt the service of God, and to make the Churches of Christ to become the Synagogues of Satan: and this was begun by the Pope and his parasites, in the *Roman* Church, which was the *embryo* of the man of sin, and the great Antichrist; but was brought to perfection, and a man of full growth, by the Long Parliament of *England*, in the Protestant Church.

2. The Long
Parliament
which was the
great Anti-
christ.

And as the first is a Forreign foe, without the Gates; so this other, is a Domestical enemy in the midst of the City of God; and therefore as he is the neerer and the more in-

T
ward,

No Pope did
ever profess
more holiness,
and commit
more wicked-
ness than that
Parliament
did.

ward, so he is the worse, and the more perilous to the Church of God: For you know, there is no such villany as that which is committed under the pretence of piety; nor such a traytarous stab, as with a *Joabs* hand, or a *Brutus* dagger; nor any such a *Judas* kisse, as with an Apostles face; *quia simulata sanctitas duplex iniquitas*, because the very Heathens and meer men, that know no Religion can tell you, that a fained hypocritical holiness, is a twofold wickedness, and though the Pope profess himself to be *sanctissimus pater*, the most holy father of the Church; yet no Pope that we read of, did ever profess more holiness, and practise more wickedness against the true servants of Christ, than the Long Parliament did.

And therefore I conclude the Long Parliament to be *Tophth*, and the Valley of *Hynnon*, and the very *Altar* whereupon the bodies of Gods children have been sacrificed unto prison, destruction, and death.

Religion can-
not preserve us
from crosses
and persecuti-
on.

By all which that I have shewed, you may plainly perceive what perillous changes do happen unto the Saints and servants of God continually; what troubles they have suffered, and what exceeding cruelties have been alwaies used against them: that as neither *Gilgal*, nor *Shilo*, nor *Mispah*, could assure the Lords Tabernacle any rest among the Jewish people, so no more can Religion keep her pure station among the Christians for any long continuance without crosses, tribulations, and persecutions.

Why God
doth so often
punish his
children.

And the reason why God dealeth thus with his children, and afflicteth them so often, and never suffereth them to be, for any long time, quietly in one stay, is, as I have partly shewed to you before, because peace and quietness breedeth plenty, plenty and prosperity breedeth pride, and pride produceth oppression, security, and carelesness of doing our duties, whereby the Church remains, as it were in a slumber, betwixt sleeping and waking, that is, neither hot nor cold, neither zealous Christians, nor prophane Atheists, but a formality of Religion only in outward shew, without any life or fruit thereof in deed and verity.

There-

Therefore to awaken his children from sleep, and to unthaw them, when they are benumbed and frozen in security, he calleth them to do their duties, with these Trumpets of afflictions and persecutions.

And he doth this likewise, that their after-peace, and succeeding quietness, when they do see their former errors, and are resolved for a future reformation, may appear the more pleasant and joyous unto them: For as Summer would never appear so delightful unto us, if we should never feel the storms of Winter: and as the day would not be found so joyful unto us, if we should never be annoyed with the darksome night; so peace and quietness would never appear so sweet unto us, if we should never taste of wars, troubles, and persecutions.

Therefore when God seeth that we neglect the duties of the day, and do the works of darknes, then he changeth the daies of our prosperity into the nights of persecution, and the pleasant Summer of peace and tranquillity into the stormy Winter of wars and tribulations.

And this should be a Caveat, and an Admonition to us all; For seeing it is the usual manner of Gods dealing with all his Children, often to awaken them, and still ever and anon to rouse them up from their slumbering security, with crosses and afflictions, we ought to be *sober and watchful unto prayer*, lest he come, and that very shortly, and remove our Candlestick, as he saith to the Church of *Ephesus*, or lest the Kingdom of God shall be taken from us, as our Saviour saith, and shall be given to a Nation that will bring forth fruits of the same. For

We may remember, that after the dissolution and death of our gracious Sovereign, Queen *Elizabeth*, *Nox nulla sequuta est*, the Sun of our prosperity was not eclipsed, by reason of a most happy succession of a most gracious *David* for his Piety, and a *Solomon* for his Wisdom, whom God placed upon the throne of these Kingdomes, and over the Tribes of his inheritance, to feed *Israel* his people, the people of these Kingdoms, with a wife and a prudent heart, which he did both

The manifold
mercies of
God towards
these Nations.

2 Chro I 15.

as wisely, as happily, and as religiously, as ever King did before him : continuing peace within our Walls, and plentifulness within our palaces, and making Gold in our Cities as plentiful as it was in *Jerusalem* in the daies of *Solomon* ; as plentiful as stones, saith the Text ; and when, for our wickedness, and unthankfulness for such and so many great blessings, the Sword of the devouring Angel took away thousands of our brethren ; God in mercy beholding the same in Christ, repented of the evil for his sake, and said to the Angel that destroyed us, *it is now enough*, let thine hand cease, put up thy sword into his sheath, and close up the Vial of mine indignation. And immediately after, when our domesticall home-bred enemies, by secret treason, and Gunpowder-plots, would have destroyed both King and Queen, and all the Royal Issue, yea, and all the whole Estate of this Kingdom Ecclesiastical and Civil, and then would have ransacked our houses, confiscated our goods, ravished our Wives, and massacred our children with the Sword of War in the Land of Peace ; then the blessed God, whose name is *Jehova*, the Keeper of *Israel*, that neither slumbreth nor sleepeth, beheld their wickedness, had them in derision, and preserved us from their violence, and delivered us *à faucibus fati* from the jaws of death, and out of the very mouths of those Lions.

And after all these Miracles of mercies, and a continued peace and happiness, during all that blessed Kings Reign, God settled over us his Son, a man meek as *Moses*, and religious like King *David*, and the best Protestant Prince that ever *England* saw : So good, so gracious, and so pious, that the devil fretted and swelled with envy, to see so many vertues, and so much goodness in this blessed and incomparable Prince.

Our great unthankfulness for Gods great unspeakable mercies.

And how did we behave our selves ? And what did we render unto God, for all those great, many, and inestimable benefits, that God had done unto us ? Did we only slumber still in our security ? Or only provoke God to anger by our unthankfulness ? Or did we not descend to the bottomless pit,

pit, there to learn, from the Prince of darknes, how to ascend to the very height of all abominable wickedness? To rebel, to war, and to be the death of him that was, as the Prophet saith of the like good King *Josias*, the *breath of our nostrils*? And not only so, but also to root out the Monarchy, to destroy all the Kings Seed, like the accursed *Athalia*, and to overthrow the Hierarchy, the Bishops, and all the lawful ministers of Jesus Christ, and to bring both Church and Kingdom to utter ruine and desolation, and to set up, instead of Gods holy Ark and Tabernacle, not *Jeroboams* golden Calves, that had some worth and beauty in them, but a *rustick Cromwell*, and leaden Asses, that had neither worth, nor truth, nor honesty in them, to reign, and rule over us: which was enough to make all the devils in hell to laugh and rejoyce, and all the Saints of God to weep and lament in sackcloth and ashes, and to take up the lamentation of *Jeremy*, and the woful plaint of St. *Origen* after his involuntary transgression.

Lam 4. 20.

Wherefore the most merciful God considering our wretched state had compasion on our distressed condition, and beyond all that we could imagine, brought home our now most gracious King, without noise, without blood, by his own strength, and for the favour that he bare unto him, and no doubt but the rather for his Fathers sake, as the Apostle saith, the Jews were beloved for their fathers sake.

Rom. II. 18.

And how do we now demean our selves? Do we turn to God to bless him, and praise him, and magnifie him for these many great and invaluable blessings? Or do we not slumber still in our security, provoke God to anger by our unthankfulness, and grow worse and worse in our wickedness? For do you not see how many men deal with religion, as the Butterflies do with the pleasant flowers; for as they do but only play with them, and die their wings with them, that they may seem to be specious, of a fair painted colour; so hypocrites and worldlings do imagine that their outward shew of religion and profession of Christianity do make them sufficiently sanctified in the sight of God, because they appear so in the

How many men deal with Religion.

The Sufferings of the Saints.

Of the fair
shew that hy-
pocrites do
make.

The works of
hypocrites ve-
ry bad, and ve-
ry unjust and
wicked.

Rom. 2.13.

Isa. 58.1.

the eyes of men, Who can judge no further, than of their outward deportment; which is quite covered over with the Mantle of Piety, when they come early and often to Church to hear the Word of God, and seem to hear as well as the best, and press to hear, rather than the best, and will talk and discourse of what they hear, and what they know with a great seeming zeal of Gods Service, Even as the Jews did, as you may see, and I would you would read it in *Isa. 58.2.*

And yet, as St. Bernard saith of such men, *Crede mihi sub isto habitu pietatis reperies cor perversum*; if you search narrowly into them, and weigh all their actions in the undeceivable ballance of justice and truth, you shall find a most corrupt, covetous, and worldly heart, lurking under all that fair shew of Religion and Piety.

And being so; we may well demand, with St. Augustine, *Quid prodest illis vocari quod non sunt?* What availeth it them, to be called what they are not? For, *Ille frustra nomen Christiani sortitur, qui minimè Christum imitatur*; He is termed a Christian to no purpose, and shall have no benefit of his outward profession of Christs faith, if he doth not, to the uttermost of his ability, follow Christ, and imitate him in his life and conversation: *Quia non dicta, sed facta*; for not our fair words, but our faithful deeds, are the trials of a true Christian; when, as the Apostle tells us plainly, *not the hearers, nor the talkers of the Law, but the doers of the Law shall be justified.* And our Saviour saith as plainly, that not he that saith, Lord, Lord, though he saith it never so often, shall enter into the Kingdom of heaven, but he that doth the will of his Father which is in heaven, *Mat. 7.21.*

And now, what are our deeds? How do we live? What manner of Conversation do our great men and our great professors lead? Do they *love mercy*, and *deal justly* or not? I know they love not to hear of their dealings, to have their deeds displayed, and their ænigmatical doings discovered unto the world

But the Lord commandeth me to cry aloud and spare not, to tell the people *their transgressions*, and the house of Jacob *their*

their sins : that is, as well the Nobility of *Jacob*, as the Vulgar people of *Israel*.

And therefore, though I should suffer never so much for speaking, yet the Angel of God bids me, *fear none of those things that I shall suffer* ; and therefore for *Stones* sake I will not hold my peace, but cry out against very very many, of the corruptions and abominations of many of our people, and the seeming professors of great zeal and piety in our daies.

Yet here I shall insift but in one, and corruption, which is the cause of many others, and the rest, that I intend to discover, to the Conclusion and Appendix to this Treatise, and in the interim, I wish that all men, zealous of Gods service, would seriously consider the prophaning of his worship, and the great neglect of his holy service, and what is the main cause thereof.

And truly, besides many other causes, as the malice of Satan, and the corruption of mans nature, and the like; I conceive that the contempt and disrespect of the Ministry and Preachers of Gods Word, by reason of their poverty, and alienation of their dues and rights from them, and the subtraction of that little which is left them, is a most visible argument, and a special cause of the overflowing stream of the iniquities and impieties of these times : For though the Prophet saith, *O how beautiful upon the Mountains*, much more beautiful they should be in the Cities, *are the feet of him that bringeth tidings of good things, and publisheth peace* ; and the Ministers of the Gospel bring the best tidings that ever were brought, the tidings of salvation and eternal peace with God, to all them that will believe in Christ, and forsake all their former wicked waies : Yet, as the Jews said, *Come, and let us smite Jeremy with the tongue, and let us not give heed to any of his words* : So many many men amongst us, do smite the Ministers and Preachers very sore with their tongues, and with many other things besides, and give no heed to our words, to our Preaching, nor to our Printing : Say we what we will, they will do as they do, and worse too, if we hold not our tongues ;

A main cause of the iniquities of these times in these parts.

Isa. 51. 7.

Jer. 18. 18.

tongues; for you may remember what the Wise man saith,
 Eccl. 13. 23. *When a rich man speaketh every man holdeth his tongue, and
 look what he saith they extol it to the clouds, as the people cried,
 Ag. 12. 22. That Herod's Oration was the voice of God and not of
 man; but if a poor man speak, they say, What fellow is this?
 Ag. 17. 18. Or as the Epicurean Philosophers said of Saint Paul, What
 will this babler say? and if he stumble they will help to over-
 throw him.*

And in my Declaration, of the sad condition of the Clergy
 of Ossory, I have fully shew'd how sufficiently poor the Mi-
 nisters of Christ are; and therefore, I believe, the poor Pa-
 pists shall undoubtedly rise in judgment and condemn many
 of our great and rich Protestants; for they shew more zeal, and
 bear greater love to their Ministers, that in many things are
 the Ministers of superstition, than these our men do to the
 Preachers of the true Religion; where though they pay
 their Tythes, and Oblations, and Offerings, and all Church
 duties to our Great men, Lay-men, and Ministers, yet out
 of their poor estate they maintain their Priests, Jesuites, and
 Friars, to pray with them and for them, and to instruct them;
 And shall not these condemn our great Captains, that rob the
 Church, at the later day?

Yea Jezebel, that painted harlot, shall rise in judgment, and
 condemn these men, for she fed four hundred of the Pro-
 phets of Baal, their Idol god, at her own table: And what do
 we? rob and take by fraud or force the bread and food of
 many hundred Ministers of Christ: And what a heinous
 deed is this, and an unspeakable prejudice to the service of
 God? because, as Seneca saith, *Sublatis studiorum premiis
 ipsa studia perirent*; when the means and maintenance of the
 Ministers are taken away, then they must needs fail in their
 ministry and service.

He that steals a loaf of bread, though for pure want and
 necessity, yet he shall be punished, and it may be hanged, if
 he breaks the house and puts the Inhabitant in fear; but
 these sacrilegious thieves, and Church-robbers, yea, robbers
 of God himself and his Ministers of those tythes that God
 hath

hath reserved for himself, and of those lands and possessions which pious men have dedicated and given for the furtherance of his service, do jet up and down in pride, which they uphold with the spoils of the Church: And whereas God commandeth us, *to feed the hungry, to cloath the naked, and never to turn away our face from our own flesh*: these greedy worldlings, like hungry dogs, do take away the bread from the hungry, and snatch away the crumbs from poor *Lazarus*: And the Lord complaineth by the Prophet *Malachi*, that the taking away of the tythes and offerings, the dedicated lands and possessions, from those ends for which they were appointed, and given by their owners, was a robbing and a spoiling of God; saying, *Will a man rob his God? yet, you have robbed me, in tythes and offerings*: And what followeth? the Prophet sheweth in the next verse, that it was such a robbing and spoiling of him, that he would visit them, and requite them with some great and grievous curse, that should extend to the whole Nation, saying; *Ye are cursed with a curse, even the whole nation, for this robbing of me.* Esay 58. 7.

And accordingly *Belshazzar*, though he did not rob the Temple of God in *Hierusalem*, but still retained those stolen treasures and goods of the Church in his hands; yet for this detaining of Gods right, he escaped not the revenging hand of God, when he fell to feasting and carousing, with his Princes, his Wives and his Concubines, in the Vessels that his father *Nebuchadnezzar* had robbed and taken away from Gods House; but even then he espies the fingers of an hand writing upon the Wall, *Mene, Mene, Tekel Upharsin*, which the Prophet *Daniel* interpreted, That God had numbered his kingdom, and finished it; that he had weighed him in the ballance, and found him too light, and therefore, that he had divided his kingdom, and given it to the *Medes and Persians*: a far greater loss, besides what other punishment remained, than all the gain that he got by the stolen treasures of Gods House: Whereby you see, how the great Monarchy of the *Assyrians*, that had continued above a thousand

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years, in great pomp and glory, is finished and translated to another Nation, for this sacrilege in the detaining still those goods and rights of the Church, which his father had robbed and carried away from Gods Temple. A story worth the well weighing and considering of it; by all that rob God in his tythes and offerings, and detain those houses and possessions, that were given for the furtherance of his service.

And do our Impropiators, that hold in their hands the tythes and offerings of God, and those Captains and Soldiers that have fought for that great *Antichrist*, and have seized upon the Lands and Revenues of Christs Church, and do eat up the Corn of Gods Barn, and drink the blood of many Christian souls, and solace themselves with those sacred spoils of Gods holy Temple, believe, that they shall escape the censure of the Almighty.

a Sam. 23. 16. The Prophet *David* standing in great distress for want of water, yet would he not drink of the water of *Bethlehem* that was brought unto him, because it was gotten with the danger and the hazard of some few mens temporal lives, that ventured fair to fetch it; and do these men think to eat and drink that, which they have so unjustly gotten, and do still hold, with the apparent danger of the eternal life of many thousand souls that are in the way to perish, through their sins, who, like *Ahab*, are never well at ease until they have gotten *Naboth's Vineyard*, and the lands of the Church into their hands, and that God shall not visit them for these things, and be avenged on such a people as they are?

Mark 6. 34. And Christ seeing a great multitude of people, had compassion on them, because they were as sheep without a shepherd: And if Christ bowels earned to see his sheep destitute of shepherds, then undoubtedly, he will make their hearts to ake that are the causes of this transcendent wickedness: And who are the authors, I pray you, of this mischief, and the cause that many Churches in *England*, and many more here in *Ireland*, and many great Parishes, that have very many people in them, are in a manner without a shepherd? for I

count

count them not much better, than without a shepherd, that have but an idol-shepherd, that knows not how to feed his sheep, and is not able to feed them as he ought to feed them, that is, as well *cibo & exemplo*, as *Dei verbo*, to feed the poor with bread, and the example of deeds, both of piety and charity, as to feed the ignorant with the Word of God; for the Lands of the Church are taken away by the Souldiers and Fee-farmers, and the greatest Parishes are Impropriations, where the Impropriator hath, in most places, the tyth-Corn and Hay, Gleab-land and chiefeft houses, and in some Parishes the tyth Wooll and Lamb, and which is most improper and more strange, half or two parts of the Book-money here in Ireland, that is, of the duties for Churchings, Marriages and Buryals.

What great things the Impropriator carrieth away.

And what remains for the poor Vicar, as they call him, a little Offering-money at *Easter*, it may be, and the tyth-Pigs, Geese and Eggs, and in some places, where they are, the tythes of the Gardens and Orchards, and in some Parishes, the tythes of the Corn, and all little enough to feed himself and his family in a very poor manner, so that he can have nothing to feed the poor sheep of Christ, and to keep hospitality, which God requireth, both at the hands of the Bishops and Ministers, but cannot be performed, when the Lands, Houses and Lordships of the Bishops are taken away by the Souldiers, and the Tythes and Offerings of the Church are held by the Lay-impropriators.

1 Tim. 3. 2.
Tit 1 8.
1 Pet. 4 9.
Rom. 12. 13.

And therefore, as I shewed in the *sad Condition of the Clergy of Offory*, nine or ten poor Vicaridges must be united together to make but a reasonable competency for an able Minister, which notwithstanding cannot be able to discharge a competent attendance and instruction, to so many Congregations.

And this tenuitie of maintenance to Gods Ministers in these poor Vicaridges, scarce worth three or four pounds a year, is the cause that, when we cannot get able men to accept of such a poor and despicable salary, necessity compelleth us to accept the meanest and the basest of all Scholars, such as

What great
damage
comes to the
sheep of Christ
through the
means and ig-
norance of
poor Priests.

have scarce *Urim and Thummim*, brightness of knowledge, and uprightness of life, to be admitted to such *Minims*. And what can be the success and the fruits of these things? We read, that *Jeroboam* did not only sin himself, but also made *Israel* to sin, that is, all his Kingdom to neglect and contemn the service of God and his true Religion, and to become idolatrous, because he made Priests, such as he could get, of the *basest* of the people: for the Devil knows well enough, that if the Priests be of the basest and meanest account among the people, he shall easily bring the people to despise and contemn both the Preacher and his preaching.

And therefore, both the Souldiers of the *Antichrist*, that hold the Lands of the Church, and the Impropropriators, that devour the Tythes and the Offerings of *Christ*, do make *England* and *Ireland* to sin, and to neglect the service of God; a sin too heavy for them to answer, because they are the authors and head-spring of the want of our sufficient Ministry: for in such places, where the means are abstracted, as aforesaid, those Priests are necessitated to be advanced to hold the Helm, that are scarce worthy to sit in the Sink, and to be hoisted up to *Moses chair*, that are more meet to sit at *Gamaliel's feet*; when they are called to feed the sheep of *Christ* with the sincere Milk of the Gospel, before themselves be well weaned, and are sent to fight the Lords battel, before they have one stone in their sling to throw against *Goliath*; that is, one Scripture well understood to resist the tempter.

And what great dishonour this is to God, and prejudice to the Church of *Christ*, cannot be with effectual words display'd, nor with plenty of tears sufficiently lamented; for where blind guides are the leaders; both the guides and the guided must fall together into the ditch: and where the Ministers are but little better than *Statua mercuriales*, or Idols of wood and stone, preachers, as they call them, of idols, there the poor people can have but poor knowledge, either of God or of his Gospel: and where blindness and impiety are in the Ministry, there must needs be a great contempt

tempt against God, dishonour unto Christ, and discredit to his Gospel; for how can the adversaries of our Religion, the Hereticks and Schismatics, be drawn from their falsehood and errors, by him that neither knows nor believes the truth? How can the Idolaters be reduced from worshipping their Idols, by him that is but little better than an Idol himself? and how can the carnal Gospeller, the wanton Libertine, and the worldly Epicure, that feast themselves with the goods of the Church, as *Belshazzar* did in the Vessels of the Temple, be brought to continency, modesty and sobriety by such, as through their poor estate, are forced to flatter their own oppressors, and so rather bind them in the cords of iniquity, than shew them the wayes of godliness, and teach the doctrine of satisfaction for those Church-robberies that they have committed?

And this aggravates the wrath of God, and produceth his vengeance upon thousands, by reason of those infinite unexpressible mischiefs, that do spring and accrew from the iniquity and impiety of these Robbers of God and his Church, that through avarice and their worldly mind, do make merchandise of Gods holy Mysteries, and run headlong to perdition, like the fishes that swim smoothly to the Dead sea, while they are thus sleeping in this deadly sin.

Oh then, consider this, you that forget God, and spoil God and his Ministers, to disenable them to do the good they would do, and to the undoing of many thousand souls, that are in the way to perish through your means, and by your sins. I say, consider it, lest he bruise you with a rod of iron, and break you to pieces like a potters vessel, while there is none to help you; and yet that may not be all your punishment.

And therefore, as you live, you may not alwayes look to laugh; when you make the Ministers of God to mourn, and your selves so liable to Gods wrath; for if the Law pronounceth him accursed that removed the Meer stone of the field, because thereby he not only wronged, and took away the right of the present possessor, but also dispossessed the succes-

The great mischief that doth spring from the robbing of Gods Church.

Deur. 27.17.

The sufferings of the Saints.

successors for divers ages: then a thousand times more accursed are those men, be they what they will, that remove and alienate the Lands and Livings of the Ministers, from the service of God to serve Lay men; because it is a thousand times more hurtfull both for the present, and future succession, both of Priest and people, than is the removing of the Meer-stone of the field. And if *St. Augustine* was so highly offended, and did so sharply rebuke a Gentleman, in his time, for taking away but his own gift, which before he had given for the maintenance of Gods Church; would he not be, think you, a severe Censor against our unjust impropiators, wicked patrons, and worldly souldiers, which take away that Land and Living, which neither they nor any of theirs did ever give, but was given by God himself unto his Church, and by pious men for the service of God, and so commanded to be retained, and not to be purloyned from it?

An excellent
example of the
Romans against
sacrilegious
persons.

And if the people of *Rome* dealt so severely with *Qu. Fulvius*, for uncovering but a part of *Janus* Temple, though it was to cover another Temple in *Rome*, with the same tyles, as that they utterly disliked his doings, condemned him, and told him, that *Pyrrhus*, or *Hannibal* their deadly enemies, would not have done so, to the houses of their gods; for they told him, it had been too much to have done so to a private mans house, which is a far inferior place to a sacred Temple; and therefore they forced him to send home those tyles again, and to repair the breach that he had made.

And should not such, as inrich themselves with the Lands of the Church, and take the tythes and offerings of God, to garnish either themselves or their houses with these sacred spoyle, consider hereby, what these *Romans* would have thought of them, if they lived there, or they here with us? And yet these *Romans* were Heathen people, that knew not the true God, but understood that there was a God, that should be served, and not robbed: But we profess Christianity, and the knowledge of the true God, that requires a great deal more piety in us, than was in the Heathens that had not the knowledge of his Laws; yet do we *multis par-*
angis,

fangis, come very short of them, in our care for Gods honour: And therefore no doubt but they shall rise in judgment to condemn us.

Well then I say no more, but cry to God *how long tarriest thou holy and true*, to judge and to *avenge the blood of thy Saints*, the injuries of thy ministers, the neglect of thine own service, and the hazard of so many thousand souls, that do or may perish through the impiety, and sacriledge of these worldly men, that dwell upon the earth; and I wish that all Gods Ministers, that love the truth and fear not men, for *Sions* sake, would not hold their peace, untill the Walls of *Jerusalem*, our ruinous Churches, where our Fathers and our Ancestors are interred, be built up, and the Lands and Reverence of the Church be restored.

The Authors wish.

For mine own part, though I have great cause to cry out, and to cry aloud against the Captains and Souldiers of the great Antichrist, for taking away and still holding, the Lands of the Church of *Osory*; yet in respect of my self, I have no great cause to complain of impropriations, but as they are derogatory and destructive to Gods service, and a very great damage and prejudice, both to the priests and people, and that to the succession of so many generations as are yet to come.

And therefore seeing I served Christ, a preacher and minister of his holy Word, and blessed Sacrament, full sixty years and more; in all which time he did never harm me, nor done me the least injury, but was very gracious unto me, blessed me and delivered me from all dangers, and from the mouths of them that would eat me up, I will not, (through his grace) now forsake him, and neglect my duty, to do what he commands me, but fearing none of those things that I shall suffer, whatsoever they be; I will cry aloud and spare not to tell the people their transgressions, and the greatest Potentates their sins, and especially those sins, that do more immediately deprave, and deprive us of Gods service, and are most destructive to many souls, as sacriledge, injustice, and oppressions are.

The Authors resolution, not in respect of himself he calls God to witness, but to promote the service of Gods Church.

Where-

Cant. 6. 13.

Wherefore my beloved brethren, to make conclusion of all that I have spoken of this point; seeing our iniquity and impiety, are grown so high to the very top of perfection, and our wickedness more full, and far more inexcusable than the sins of the *Amorites*, and God perswadeth us, and intreateth us to forsake our wicked wayes; saying, *return return, ô Shulamite, return return, for why will you die ô ye sons of men, & why will you destroy your selves?* And yet still we are disobedient, and let the preachers preach what they will, early and late, we will hear them and call for more sermons: yet for any effectual, and real yielding unto their sayings, we stop our ears like the cockatrice, that will not hear the voice of the charmer, though he be most expert in charming; and we still rob our God, prophane his name, neglect his service, crucifie again the Lord of life, and worse than the *Jews*, part his garments among the Souldiers, his Lands and Revenues unto his enemies.

Hosea 6. 4. 7.

Chap. 7. 1.

And therefore God hath as great, and as just cause to complain of us, as he did of the *Jews*, saying, *what shall I do unto thee O Ephraim, and O Judah what shall I do unto thee?* For you have transgressed, and dealt treacherously against me, and when I would have healed and helped you, the Thief cometh in; and the troop of robbers spoyleth without; even as we do his servants and sanctuary: For God hath long born and suffered our evill doings, and he hath for a long time expected our amendment, and we still continue alike in our wickedness, if not grow worse and worse every day.

Psal. 95. 10.

But shall we think, that he will still suffer the contempt of his word and service, and the robbing of himself and his servants, to go continually unpunished? Remember what he said unto the *Israelites*, forty years in the Wilderness have you hardened your hearts, and tempted me, and provoked me, so that I said in my wrath, that you should never enter into my rest; and he may say unto us fifty years, or sixty, or seventy years or more, have you hardened your hearts, and run on in your wickedness, ever since the abomination of desolation stood in the holy place, and my houses that
were

were houses of prayers, were made stables for horses, and dens of thieves; and as he saith unto the Jew, you consider not in your hearts, that I remember all your wickedness, and that your doings have beset you about, and are alwayes before my face; so he may say unto us, I remember all your wickedness, and your doings are alwayes before my face; and yet all this while you provoked me to anger, you tempted me, and spoyled me, and saw my works, my works of abundant mercy and favour towards you.

Therefore if you persist still to abuse my goodness, though I come slowly, as it were on leaden feet, and so seem to take no notice of your wickedness; yet seeing your sins are all noted in my book, and sealed up among my treasures, when I do come, I will render vengeance to the uttermost, and smite home with Iron hands, and swear in my wrath, that you shall never enter into my rest, which notwithstanding is but one moyety of your punishment.

Seeing then, it is the manner of Gods dealing, to punish his Church and children often, as here he doth the Church of Smyrna, ten times at the least; that as often as they sleep in their sins, so often he may awake them with scourges: Therefore let us before our punishment cometh, prevent the vengeance, that like *Damocles* sword hangs over our head, by turning unto the Lord our God, with weeping, fasting, and praying, and making satisfaction to them that we have wronged, especially to the Church of God, because you may be certain, *non tollitur peccatum nisi restituatur oblatum, si restitui potest*, the sin is not remitted, untill the stolen sacriledge be restored, if it may be in our power to restore it, as St. *Augustine* most truly saith, and let us hear the word of God with fear and reverence, and make practice of what we hear, in our lives and conversations; and as St. *Paul* saith, let us esteem of the Preachers, as of the Ministers of God, and not by any means, take away the reward and allotted meane of their labours, which the Law of God and man doth allow them, lest their wrong and their cry ascend, and enter into the ears of him that will revenge it; for if he be acursed

Hosea 7. 2.

Deut 32. 34.

Psal. 59.

That there is no remission without satisfaction and restitution to the party wronged.

1 Cor. 4. 1.

that detaineth the servants wages, then certainly he is (whose ever he be) much more accursed, that taketh away the Lands, Tythes, and Oblations, due to the Ministers and Servants of Christ, to the great dishonour of God, and the prejudice of many thousand souls.

And therefore, let not the mouth of the Oxe be muzzled that treadeth out his Masters Corn, and let not the Ministers of Christ, that serve at the Altar, be deprived of the rights of the Altar, lest, with the *Trojans*, we be forced, but too late, to cry out, *Troja fuit, we had a Troy*; and as *Jacob* said, *God was in this place and we wist it not*: Or lest God will take away his Kingdom from us, as he did from the Jews; and remove our Candlesticks, as he did from the seven Churches of *Asia*, and give it to another Nation, that will bring forth better fruit than we do: For, as our Saviour said unto the Jews, Do you think that those eighteen *Galileans*, upon whom the Tower of *Siloam* fell, were greater sinners than others that dwelt in *Jerusalem*, I tell you nay, but except you repent, you shall all likewise perish; so I say unto you, of this Kingdom of *Ireland*, and of *England* too: Do you think that the house of *Jacob*, or that the Papists, or Anabaptists, or others that you condemn, are greater sinners, robbers of God, despisers of his Ministers, and live more unjustly than you do? I only fear it, and wish that you would likewise fear it; lest, if you repent not, you shall likewise perish, and and be cast away from the favour of God, into the hands of your enemies, with them, that did as you do; for God will not be mocked, and cannot be deceived, but he will render to every man according to his works, and that which we sow, the same shall we reap: For they that sow the seed of justice, unity, and charity, shall reap the fruits of eternal glory; and they that sow the seed of disobedience, sacrilege, rebellion; and other like wrongs and iniquities, shall reap the fearful crop of death and damnation.

And so much for our tribulations, that are caused through our transgressions.

CHAP. XVII.

3. **H**AVING thus amply treated of the Prohibition, and P^{re}-
diction, we are now come to speak of the Exhortati-
on, which is the Counsell of God to those that do suffer, in
these words, *Be thou faithful unto death*; wherein I told you
two things were to be observed:

3 The admo-
nition or
counsel of
God.

1. The Injunction to fidelity, shewing unto us what
we should do, *Be thou faithful*.
2. The duration and continuance of that faithfulness,
unto death, *Be thou faithful unto death*.

Two things
observable.

1. What we are commanded and advised to do; is declared
in these words, *Be thou faithful*: The words are, *virum*,
and *meritum*; signifieth a man, that is, *Tam fidelis verbo quam*
opere, tam religiosa conversatione quam specie bona conversa-
tionis, as well in words as in deeds, and as well in a true reli-
gious life and conversation as in an outward feigned shew of a
good life. For

1. What we are
advised to do;
i. e. to be faith-
ful, and that;
two waies.
1. In our
words.

1. St. Paul saith, *Speak ye the truth one to another, and cast*
off lying, for that ye are members one of another; And our Sa-
viour tell us plainly, That all liars are the children of the
Devil, who remained not in the truth, but *hath been a liar*
from the beginning, and is the father of all liars. And there-
fore Plato, in his Commonwealth, ordained it for a Law,
that the truth should be preserved above all things: For the
Prophet Isaiah, speaking of the government of Christ his
Kingdom, saith, *That a King should reign in righteousness, and*
the Princes should rule in judgment; and without truth there
could be neither justice nor judgment: And therefore St. Hier-
om, writing to Celantia, saith, *Mentiri atque jurare, lingua*
tua prorsus ignoret, tantumque in te sit veritatis amor, ut quic-

That truth
should be pre-
served amongst
men.
Joh. 8 44.
1 Joh. 3. 8.

IIa. 3. 2.

quid dixeris, iuratum putes : Let thy tongue be altogether ignorant, or unacquainted, or unknowing how to lye and to swear, and let there be so much love of truth in thee, that whatsoever thou saiest may be taken and believed as if thou swearest it : For so shalt thou be faithful, that otherwise shalt be taken for a deceitful and a false lying wretch, whom no man knows how to believe : Wherefore, seeing God is faithful and true, and is the Father of truth, and loveth truth, let us walk in the truth, that we may be the children of the truth ; and let us be faithful in all our words, and whatsoever we say or promise in words, let the same be performed in deed, which is the chiefest property of an honest and a faithful man.

And therefore the Prophet David demanding of God a very hard question, saying, *Lord, who shall dwell in thy Tabernacle, and who shall rest upon thy holy hill, and there enjoy the Crown of life ?* The Lord immediately answereth, *Even he that leadeth an uncorrupt life, and doth the thing which is right, and speaketh the truth from his heart* : He that performeth his promise to his neighbour, and disappointeth him not, though it were to his own hindrance. And it is incredible, and almost impossible for a man to imagine how many mischiefs a lying fellow may do in a house, to make strife and contention among his fellow-servants, to justify the wicked offenders, and condemn the innocent ; and therefore the Prophet David, speaking of those that should dwell with him, saith, *that no deceitful person should dwell in his house, and he that telleth lies, should not tarry in his sight* ; and I would all householders would do so.

Psa. 101. 10.

Whether truth
be to be spoken
at all
times ; and
when not.

And if any man say, that it is true, that no man should lye at any time, for no cause, nor for any end : yet the truth is not alwaies to be spoken : I answer, That if the speaking of such and such a truth may do mischief and prejudice either to Religion and the Service of God, or to the faithful Servants of Christ, it is far better to be silent than to speak it, when it is even a sin to say the truth, when it proceedeth out of an evil mind, and to an evil end ; as when *Doeg* told *Saul* the truth

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truth about *Abimelech*, that brought destruction both to him 1 Sam 22:9,
and to four score and five persons that wore a linnen Ephod : 18.

But when we speak the truth for the glory of God, to uphold the faith of Christ, to reprove sin, and to maintain justice, and the like, we are to speak, and ought to speak the truth, and to be faithful therein if we look to have the Crown of life, and as St. *Augustine* saith, *Si de veritate scandalum sumitur, nihil est ut permittatur nasci scandalum, quam ut veritas relinquantur* : If any man be offended for speaking such truths, let him still speak it; because it is better that sin should be reproved, and justice should be executed, and falshood discovered, though men should be offended, than that the truth should be concealed; but not to promote vertue with any falshood or lies; for as God loves not the Offerings and Sacrifices of stoln and sacrilegious goods, so he hates to be honoured with lies: because God is of pure eyes, and loves nothing but what is pure.

That justice should not be promoted with falshood and lies.

2. We should be faithful in our deeds, in our works and actions, as well as in our words, because, as our Saviour saith of himself, *The works that I do testifie of me*, so it may be said of every man, The works that he doth, and the life that he leads, will testifie what he is, a faithful Christian, or a faithless worldling; for as St. *John* saith, whosoever saith, *he knoweth God*, or thinketh himself a good Christian, and keepeth not his Commandments, *he is a liar, and the truth is not in him*: for, as St. *Paul* saith, *We are delivered from sin*, to this end, that they should live unto righteousness: And St. *James* testifieth, that they do but deceive the world, and abuse themselves, which say they have faith, and cannot shew the same by their good works and godly conversation: For Christ came into the world to destroy the works of the devil, that is, to root out sins and wickednesses, and to justify, that is, to regenerate and sanctifie his children, not to be still unprofitable and continuing in their evil waies, but to exercise themselves in all good works, that by and through them, that is, the sight and shining of them, our heavenly Father might be glorified, we our selves might stand the more assured of our

1. We should be faithful in all our actions. Joh 5 36.

1 Joh. 2. 4.

1 Joh 3 8.

The many good things that come by our good and upright life.

Election,

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Election, and our faith be the more strengthened, and our neighbours, by our good example; of a just and holy life, might be likewise moved and provoked to lead a just and an honest life.

1 Pet. I. 22.

And seeing that (as St. Peter saith) *faith purifieth the heart*, I would fain know, what faith can they pretend to have, whose hearts are full of Covetousness, Envy, Injustice, and all kind of corruption and filkiness? Undoubtedly, we have no faith at all, except we can approve it, and shew it by our just and upright life and conversation? But we have wantonly abandoned our Creator, and disloyally renounced him for our Saviour, while we still wallow in sin, and deform and defile our selves with all kind of iniquity and impiety, regarding neither holiness towards God, nor justice towards men.

How plentifully the Fathers condemn that fruitless faith which brings forth no good works.

And therefore St. *Augustine* saith, *Errat ille, quisquis se veritatem cognoscere putat, & adhuc nequiter vivit*: He is deceived and erreth, whosoever he be, that thinketh he knoweth the truth, and yet liveth wickedly, wantonly, and unjustly; and St. *Hierom* saith, *Meditatio legis est, non solum in legendis Scripturis, sed in his etiam quae Scripta sunt faciendis*: The meditation of the Law of God is not only in the reading of the holy Scriptures, (which many men do to their greater condemnation) but in the doing of those things which are written in the Scriptures: And therefore, saith he, *Ille plus didicit, qui plus facit*, he hath learned most, that doth most: *Et si quod tu edisces, ego facio, magis mea opera Scripturas tenent, quam tuus sermo, qui vane resonat*; and if I do that which thou readest and learnest, my works shall lay more hold on the Scriptures, and on the blessings that God promiseth in the Scriptures, than thy words and talk that make but a vain and empty sound. For it becometh every child of God, that is truly faithful, not only to read, hear, and understand the will of God, but also to do the same; and not like him that said to his Father, that bad him go to his vineyard, *I go Sir, but went not*; because, as our Saviour tells us plainly, *Not every one that comes into the Church, and crieth Lord, Lord, yea,*

Mat. 21. 28.

yea, though he re-iterateth the same never so often, *shall enter into the Kingdom of heaven, but he that doth be will of my Father which is in heaven.* And *St Paul* saith likewise, That not the hearers of the Law, but the doers of it, Law shall be justified. Rom. 2. 13.

So then, as I said before, *Non dicta, sed facta*; it is not our words and outward profession, but our deeds, our good works, and upright conversation, void of all injustice, oppression, and wrongs, that prove us to be faithful unto our God. For these deeds of Piety, Equity, and Charity, be the fruits that spring from a Christian heart, they are the flaming oyl that burneth in the Lamp of a good life, without which we cannot, and we shall not enter into the Bridegrooms Chamber; and they be the spiritual seeds that grow in the ground of a good and faithful heart, which bring forth fruits with patience; and they are also the sure foundations, that are built upon the unmovable rock *Christ Jesus*, against which all the storms and blasts of this world can never prevail to evacuate their reward, though themselves, like our Churches in *Ireland*, and our Hospitals in many places, be brought to ruine. And without these deeds and good works, the richest, noblest, and greatest of us all, are but like that fruitless Fig-tree, which *Christ* hath cursed, and are fit for nothing but to be hewn down and to be burned; or like those unprofitable tares, and unfruitful vines, that are bound up together in bundles, and cast into the fire, as meet fell to be utterly consumed. Mat. 21. 19.

And therefore I do most humbly and most earnestly beseech Almighty God to give me the grace, and the uttermost of that ability that he gives me, to fill my Pockets, and Bags, and Trunks, and Coffers, rather with these *deeds and fruits* of a lively faith and a faithful heart, than with the *Gold of Ophir*, and I shall rejoyce more therein.

What the Author desires of God,

And so I say to you, my beloved brethren, that do read these Lines of mine; Let us not be hearers or readers of the Law and of the will of God, but doers also of the same; for God hath made us, and then redeemed us, and called us to be his Temples for the Holy Ghost to dwell therein: And the

holys

Sap. 15.

holy Spirit of discipline flath from deceit, and dwelleth not in the body that is defiled with sin; and therefore let us not foster in our hearts any of the fruits of impiety or iniquity: but, seeing God hath created us for his glory, and Christ hath redeemed us for the same end, that we might be holy and without blame, we ought to consecrate our selves to God, and neither to think, nor say, nor do any thing, but what shall be to the glory of God: For we are made free from sin, that we might be servants unto righteousness, and if we live according to the flesh, that is, to satisfy the desires of flesh and blood, we shall die, but if we mortifie and subdue the deeds and lusts of the flesh, and do the deeds that the Spirit of God suggesteth, we shall live, saith the Apostle.

Rom. 6.18.

Pathetical and earnest persuasions to an holy life and a godly conversation.

And therefore, if we have any hope, and look for to obtain the Crown of life, and to see Christ as he is, we must purifie our selves, as he is pure, *Follow peace with all men, and holiness, without which no man shall see the Lord:* And if you would be found truly faithful, and not traytors to *Jesus Christ*, then must you have no fellowship with the unfruitful works of darkness, but reprove them, and renounce all iniquity, and all worldly lusts, and live soberly, and justly, and godly in this present world, unreprouable in the midst of this crooked and perverse Nation: and according to your abilities, and the proportion of blessing, wherewith God hath blessed you, be charitable unto the poor, and do good to all men, especially to them that are of the household of faith, and seal the doctrine and faith, which you do profess, with holiness of life, and plenty of all good works, that so the Name of God may not be ill spoken of through your carriage among our adversaries, but that the ignorant, and such as are yet unconverted, by seeing your blameless conversation and good life, may glorifie God, and imbrace the Gospel of Christ, when it shall please God to call them into his Vineyard; and as the Apostle saith, *Be ye as the elect of God, holy and beloved, clad with the bowels of compassion, with humility, meekness and long suffering, forbearing one another, and forgiving one another,*

ther, even as Christ hath forgiven us : And to be brief, desire not to prosper by any sinister means, or any other wayes, than by the blessing of God, and that which is just in his sight; for that can be no good prosperity, nor any happiness unto you, nor to your children, which by the mouth of God is accursed; as are all things that are gotten by unrighteousness, and by oppression, and wrong

And thus doing, *Fear none of those things that you shall suffer*, but rejoyce in the Lord, when you do suffer in the world, and be of one mind, and live in peace, and the God of love and peace shall be with you, for whoso doth these things shall never fail, * but shall be adjudged faithful in word and deed, both before God and man.

2. Having seen what we should do, to be faithful both in word and deed, we are now to consider, how long we are required to continue so; and that is declared in these two words, *ἀχρεὶ θανάτου*, unto death, *Be thou faithful unto death.*

3. of the duration or continuance of our faithfulness, unto death.

For the Crown of glory is only promised unto them that overcome and conquer all their enemies; as the Romans gave the Garland only to the Victors, that triumphed over their enemies: but we shall never overcome the false and subtle suggestions of Satan, the vain promises, and the deceitful vanities of the world, the wanton lusts of flesh and blood, and the greedy concupiscence of the eyes, and the concupiscence of the flesh, and the pride of life, which are all deadly enemies unto us, and do fight against our souls, and cannot be vanquished until death layes them dead; and therefore, if we look to enjoy the Crown of life, we must continue faithful unto death,

And yet, as our Saviour saith, *Many are called, but few are chosen*; so many do profess the faith of Christ, and the doctrine of the Gospel, and make a great outward shew to be faithful both in word and deed; but in the time of trial we find but few of them that do and will continue constant and faithful unto death: for as our Saviour saith, in the time

Mat. 10. 13.

Mat. 13. 21.

The Sufferings of the Saints.

Pfal. 78. 9.

of tribulation, and especially of persecution, they will *depart from him*, and start aside like a broken bow, and like unto the children of *Ephraim*, that being harnessed, and carrying bows, *turned themselves back in the day of battle*, as we find by the experience, both of the former times, and in our own dayes. For,

The revolvers
and apostates,
1. In the primitive church.

1. In the very Apostles time that were infallibly inspired with the truth of Christ, we find *Alexander*, and *Hymenaeus*, and others, that had been chief members of the Church, yet at last to revolt, to become Hereticks, and to profess themselves enemies unto the truth of the Gospel of Christ: and so, though they began to run well like good Christians, yet they continued not faithful unto death: and the reason is, because that like *Demas* they loved this present world, and esteemed the praise of men, and to be accounted great with them, more than the glory of God: and the time would fail me, to set you down the many many apostates and revolvers of the primitive times, that began well, and continued not, but started aside, and denyed the faith in the dayes of trouble and persecution, as you may find them set down at large in *Ensebins*, *Socrates*, and other Ecclesiastical Writers. But,

2. The revolvers
in our
own times.

2. The perfidioufness of our dayes, in the time of King *Charles* the first, wherein Satan had more experience to teach his servants all kind of hypocritical subtlety and tergiversation, hath outgone all the presidents of apostasie and unfaithfulness, both to God and to our King: for whereas the former apostates and revolvers from the faith of Christ, denyed the truth, and forsook their Religion to please their persecuting Kings and Tyrants that forced them to deny the faith; our men that of late were the limbs, assistants and compliers with the long Parliament, forsook their God, denyed the Truth, revolted from the Faith, and persecuted their own most just and most pious King, that, I believe, *England* ever saw, unto the death, to please the great *Antichrist*, and

The revolvers
and apostates
of our times
not to be paralleld in any
history.

to

to destroy their gracious King, that by all means sought to preserve them faithful unto God: and can you parallel such an apostasie in any history that ever you read? I am sure I cannot.

But that which I more wonder at, and I confesse passeth my understanding to conceive the depth of this mystery, to see those men that revolted from the true faith to God, and falsified their Oath of Allegiance to their King, and subscribed to the Covenant, and took the Engagement to be true and faithful to the infernal Beast, whereby they kept their dignities, livings and all that they had, and grew great and filled with all kind of store, during all the reign of the great Tyrant, yet presently as soon as ever God turned the leaf of unjust usurpation to our now Majesties just and royal dominion, these men, that formerly turned the leaf from *Christ* unto the *Antichrist*, can instantly, like Doctor *Perrie*, that in the reign of *Henry* the eight was a stiffe Papist, and in the time of *Edward* the sixth was a perfect Protestant, and in the dayes of *Queen Mary* a formal Recusant, and in *Queen Elizabeths* time as fair a Protestant again as ever he was; so they can turn and return, and with the first cry, *Vivat Rex*, God save our King, and look to be hoisted up to *Moses* chair, no less than Bishops of the highest places, when those that have been faithful indeed, and lost all that ever they had for their faithfulness both to God and their King, must lie with the Bishop of *Ossory*, where the last blessed King left them, and be beholding to these Weathercocks, that have turned with every blast of wind, or have their means and dignities sequestred from them.

The which things, as the hoising up and preferring to high places, and places of trust and honour, those that have been rebels, or assistants, or compliers with rebels, and to leave those that have been really sound faithful, and suffered so many things for their faithfulness, to lie unregarded, wallowing still in troubles, and liable to the censure of those whirligigs, that were so far their opposites, *in diebus illis*, as faithfulness is to perfidiousness, truth to error, and light to darkness, I

never conceived it to be the way to make faithful subjects of those that observed these things, and aimed only at the glory and honour, and other the like things of this world, but rather a disheartening of such as are but meer men to continue faithful, when they see this double and treble dealing, to prevail and prosper better in all the courses of this world, than the true faithfulness of the best subjects, and the most constant professors of their faith to God.

Yet this should not any way discourage the good Christian to continue both a faithful servant to his God, and a loyal subject unto his King; because the gaining of their wealth, honours and dignities by their ambodextries is not the way to gain the Crown of life, which they that through all neglects and contempts, crosses and calamities, will continue faithful unto death, shall be sure to have; and they of the other side, that have so often changed their coats, may very much fear to lose it; because apostates and revolters, though they seem to be penitent, and pretend faithfulness to the present state, either of Church or Commonwealth, yet he that hath been a true Episcopal Priest, and then in the persecution of Episcopacy, hath turned to be a Presbyterian, and then, in the raising again of Episcopacy, will become a Bishop himself, may very well be suspected to be unfaithful in each way, and to be ready to turn again, if the wind and tide turned; and so he that hath been a Courtier, or a true seeming subject, and then turns a false rebel, and again, when the Royal State is established, will pretend to be more faithful than any man; shall not find me to believe him, as I have elsewhere shewed many examples of many wise men, Kings and Princes, that would put no confidence in such wavering shuttlecocks, that will turn away with every blow of a batleter. For, The true rule of a good Christian, and indeed of every honest and wise man, is not only to begin well, but also to continue so as he began unto the end, and not to be inconstant and wavering as the wind, but to be firm, stable and unchangeable unto death: for *Selneccerus* saith, that *Quod apud deum γινώσκω & ὁμολογῶμαι, decretum & conclusum est,*

Turn-coats
not to be
trusted.

*est, & quod apud homines deponens est, id est, securum & tutum fraudeque carens, hoc mōdū est, what is decreed and concluded by God, that it shall come to pass, and what is sure and certain with men, without all fraud, without altering or changing, but still continuing the same unto the end, that is faithful, which we are required to be, unto death, or otherwise we do but deceive our selves in expecting the Crown of life: for as Saint Gregory saith, *incaſsum bonum agitur, si ante vitæ terminum deſeratur*, that good is done in vain, and to no purpose, if we desist, and decline from that good, before the term of our life be finished: *Sicut ille frustra velociter currit, qui priusquam ad metas venerit, deſcit*, as we see, he runs in vain, though he runs never so swiftly, if he tires and leaves off before he cometh to the end of his race.*

The praise of constancy and perseverance in doing our duties without wavering.

And therefore Saint Bernard saith, that constancy and perseverance in the performance of doing our duties, *est unica filia summi Regis*, is the only fair daughter of the King of Heaven, the end and consummation of all vertues, and a vertue, without which no man shall see the Lord, because that without perseverance and continuing faithful in any duty, *nec qui pugnāt victoriam, nec palmam victor consequitur*, neither shall he that fighteth get the victory, nor the Victor get the Garland: and therefore if you take away this perseverance and persisting in well doing, *nec obsequium mercedem habet, nec beneficium gratiam, nec laudem fortitudo*, neither hath our service its reward, nor our benefits any thanks, nor our strength any praise, because that not he which beginneth, but he that continueth unto the end shall be saved.

For though a man be never so faithful both in words and deeds, though he be never so righteous in all his actions, and though he be never so bountiful in doing good unto the poor, yet if he desist and turn away from his righteousness to commit iniquity, and oppression and wrong, I will forget, or pass by, all his former righteousness, and in the transgression that he hath committed, and in the sin that he hath sinned he shall die,

Ezek. 18. 24.

Luke 9. 62.

The fearful
state and cor-
dition of apo-
states.

2 Pet. 2. 21, 22

Heb. 6. 4:

Heb. 10. 26, 27

die, saith the Lord, and all his former good deeds shall never be remembred or mentioned, nor any wayes in any thing rewarded: and therefore it is but a vain and a most foolish thing, to begin to serve God, to pray unto him, and to do his will, unless we resolve and unchangeably intend to hold out, and to continue so, *faithful unto death*: for as our Saviour saith, *Having once put our hands to the plough, that is, begun to serve God, if we look back again, that is, grow careless and negligent in those duties that we once begun well therein, we are not fit for the Kingdom of God*, and to enjoy this *Crown of life*: And Saint Peter hath sufficiently told us, in what state backsliders and revolvers, either from their faith to God, or their allegiance to their King, or those good duties that they once intended to perform, are in; and what they may trust unto, or think of themselves, namely, that *it had been better for them never to have known the way of righteousness, and so never to have begun to be faithful and just, then after they have known the truth, and begun to follow it, to turn away, and revolt from it, because such men are in no better condition, than the dogs that return to their vomits, or the sows, that after they have washed themselves, do wallow in the mire again.*

But most fearful is that which we read in the Epistle to the *Hebrews*, touching apostates and revolvers, such as were our late rebels, that murdered their King, and those perfidious Christians, that forsook the Church of God, and the faith of Christ, to assist and comply with those treacherous villains, that were the prime actors of those tragedies: for there we find, that *it is impossible they should be renewed again by repentance, because there is no more sacrifice to be offered for their sins, and nothing left for them, but a certain fearful looking for of judgment, and fiery indignation, that shall devour these adversaries of Gods truth.*

Wherefore, my beloved brethren, to conclude this admonition and advice of Christ, lest we come to this fearful estate of condemnation, let us, that have begun well, and profest our selves good Christians, maintain together faith and a
good

good Conscience, the fear of God and just dealing towards men; for if we make no reckoning of the one, we must needs make shipwrack of the other, and let us that stand, or seem to stand, take heed lest we fall; but continue *faithfull unto death*, and then we may be sure we shall have the *Crown of life*; which is the last point, and the inestimable reward of our faithfulness.

CHAP. XVIII.

4. **H**AVING past through our sufferings, & our tribulations, and past over our labour and duty, to be faithfull both to God and man, and *so to continue unto death*; we are now come to expect our reward, for all this our faithfull service; and that is set down in these words, *thou shalt have the Crown of life*: Where, before I pass any further, you are to observe, that although as I said before, we that continued faithfull unto death, have suffered all the things that were to be suffered, for the preservation of our faith to God, and allegiance to our King; yet no reward nor preferment in this world is promised unto us, for either our faithfulness, or our sufferings; for the Apostate Christians, and the perfidious rebels, that started aside from God, and whetted their swords against their King, expected their reward, and so they are Knighted, and Lorded, and have their advancement, as you may see it, in this world; but that which is promised to us that have suffered, is not to be expected here, and therefore no wonder that we have it not, but hereafter, when these faithless and now glorious rebels shall be punished, we shall be rewarded with the Crown of life.

And seeing as the Prophet saith, *terram dedit filiis hominum*, God hath given the earth to the sons of men; that is, the Children of this generation, that do only mind earthly things;

4. The inestimable reward of our service and sufferings.

The Sufferings of the Saints.

things; and the sons of God must look for their earth in Heaven.

And therefore I wonder not so much, neither do I fret my self at all, because of the ungodly, that they carry away, they carry away the Lands of the Church of *Offory*, and let the Bishop look for Lands in Heaven, and the Crown of life to be given to him for his reward, which is an inestimable reward indeed, not possible to be valued, and much more impossible to be expressed.

Yet to give you a small glimmering sight of this glorious light, and a little tast of this great banquet, that is far more excellent than that feast, which King *Cyrus* made to his soldiers, after the day of their toylsome labours, and that we shall have after all our sufferings; you must observe these two points.

2. Things to be observed.

1. Who they be, that shall have this great reward.

2. What is the reward that they shall have, and how excellent it is.

1 The persons that shall have this reward.

Why that which is plurally meant, is singularly spoken.

1. The persons that receive this reward, are set down in this word, *Thou*; *thou shalt have the Crown of life*: And this *Thou*, must of necessity have relation to the words going before, *be thou faithfull unto death*; and though it be spoken particularly to *Polycarpus*, yet it is generally to be understood of every one, that will continue faithfull unto death: And the reason why it is spoken in the singular number, to *Polycarpus* alone, being to be understood plurally, of every faithfull man, that without question shall have *the Crown of life*; is, as I conceive it, because of the paucity, and small number of faithfull men, and especially of such as continue *faithfull unto death*: as it appeared manifestly in our late unparallel'd rebellion, when the generality of the whole Kingdom of *England*, ran a whoring after the Idol *Parliament*, whom they adored as their god; and the small remnant of the faithfull, that stuck to God and their King, might justly cry out with *Elias*, we have been *very jealous* for the Lord God

God of hosts, and very faithfull unto our King, because all the people of *England* have conspired together to forsake thy Covenant, to throw down thine Altars, to destroy thy Churches, and to slay all thy servants the Bishops, and Prophets with the sword; and we, even we only, this small handfull of men are left with our King, and they seek our lives to take them away.

1 Reg. 19. 10,
14.

And so I find it now, and I believe it will be so found at all other times, that the number of just, honest, and faithfull men, are as *Micha* speaketh, like the summer fruits, and as the grape gathering of the Vintage; a small handfull, scarce to be made a plurallity of number, in respect of those huge multitudes, and innumerable armies of hypocrites, oppressors, sacrilegious persons, proud, covetous, malicious, and the like, ungracious, unjust, and ungodly rout and rabble of wicked men, that you may find in every place, so that you may justly say,

The paucity
of good men.
Micha 7. 1.

Magna plenitudo hominum, sed magna solitudo bonorum.

The great
multitudes of
wicked men.

We have men enough, but of good men few enough; a very small number, much like unto *Solomons* gold-work upon the top of his pillars, a Lilly upon a pillar, and a Lilly upon a pillar rare and few; and the reason hereof is rendred by our Saviour, because the gate is wide and the way is broad, and full of all pleasures and delights, that leadeth to destruction: And therefore, many there be that go in thereat; but strait is the gate and narrow is the way, yea, and that narrow way is crooked, and filled with sharp thorns and pricking bryars, that leadeth unto life; and therefore very few dare venter to walk therein; not any indeed, but only that small and little flock of Christ, that are resolved to be constant, and to continue faithfull unto death, which the major part of the world, and all worldlings refuse to do.

1 Reg. 7. 23.

Math. 7. 13.

And therefore seeing, that notwithstanding all the holy and learned books, that are printed by most holy and learned men, all the painfull sermons that are preached, and all the

The Sufferings of the Saints.

The perversity
of the wicked
men.

No wonder
that God
should plague
them.

persuasions that are used by the pious servants of Christ, to withdraw men from their impiety, and injustice, and wickedness; and yet for all this and all that can be said, and done unto them to draw them to become faithfull and just, and to fear and serve the Lord our God, they will run a whoring after their own lusts, and still live unjustly, sacrilegiously, wantonly, and proudly, as you see they do in all places, Cities, Towns, and Villages; I do not wonder that the just God should drown them with a deluge, as he did the Old world; or destroy them with fire and brimstone out of Heaven, as he did *Sodom and Gomorrah*; or ruin their Cities, so that not one stone should be left upon another, as he did the famous Cities of *Troy, Babylon, Jerusalem*, and many others; or root them out with plagues and pestilence; or if that would not amend them, to burn and consume their Cities into ashes, as he did of late our rich, glorious, and famous City of *London*. I am sure, for her sins that she was full of; and it may be for the death and rebellion against our late most gracious King, and ever since, the raising and advancing of his enemies, and neglecting many of his faithfull servants; but I do rather admire his mercies, and his patience, and his long suffering, that can thus bear for so many years, and ages, with our stubbornness and impudent rebellions against him, as if we were the gods, that would do what we will, and the good God no God at all, or no God that we fear and care for: such and so great are our sins and wickedness.

And this is one reason; why the faithfull servants of Christ do with *St. Paul*, desire to be dissolved and to yield themselves to death, to be delivered and freed from this proud, perverse, and wicked generation, that do vex the souls of the Saints, as the *Sodomites* did righteous *Lot*, by their impieties and prophaneſs. And another reason is, because they long to be with Christ, and to have this Crown of life which shall be given.

1. The good
Kings shall
have the
Crown of life.

1. To those Kings, which God hath chosen to feed his people, and they do it with *David* according to the simplicity of

of their heart, and the discretion of their hands, and have their thrones beautified with *Astrea*, and their loyns girded with Righteousness; they shall be sure to tast of the heavenly Manna, and drink the *nectar & ambrosia*, wine of joy, and be Crowned with the *Crown of life* for evermore: When as all other Kings, that live like Epicures here on earth, and reign like Tyrants over their subjects, delighting in nothing but *Nero-like*, to tax the poor, oppress the innocent, injure the fatherless, and profane the Sanctuary of God, by countenancing the sacrilegious to throw down his service, they shall tast the bitter fruits of their own wickedness, and drink the wormwood of Gods wrath, and everlasting death without ending.

2. This Crown of life shall be given to those ministers, and preachers; (for they are the second rank of men, that as St. *Gregory* saith, should have two eyes in their heads, the one of sound learning, and the other of upright life, and blameless conversation,) which lift up their voice like a Trumpet, and without either fear or flattery, will reprove the people of their offences, their pride, their covetousness, and oppressions, and which themselves will be, *the light of the World*, the salt of the Earth, and the watch-men to preserve the City of God, and the flock of Christ, from those ravenous Wolves that would destroy them: They shall shine as the stars in the firmament, and shall have this Crown of life, when as they that are like dumb dogs, that either cannot, or will not bark, when they see the Wolves tearing the flock; (*i. e.*) Satan leading the people to all sins, but will as St. *Gregory* saith, rejoyce, that having seen the Wolf, themselves have escaped; saying, we have escaped all: escaped indeed saith he, because they have kept silence; or perhaps, not escaped at all; if they be as St. *Bernard* saith, *ministri Christi, & servi Antichristi*, the messengers of Christ, and the servants of Antichrist, as too too many of our ministers of late years, have been rather Wolves than shepherds, and such as have not been carefull in feeding their flock, but have

2 The faithful ministers of Christ shall have this Crown of life.

The Sufferings of the Saints.

been careless in their Function, and dissolute in their Conversation, pulling that down by their wicked lives, faster than they built it with their heavenly doctrine: because that when death cometh to seize upon those men, their consciences shall be perplexed, their minds distracted, and they shall wring their hands for grief; and tremble when they might have triumphed, and wish that the Mountains would fall upon them to hide them from the sight of God, and from the presence of Christ; and after death, they shall have a life that lives not, and a death that dieth not, but tormenteth them for ever and ever.

3. The just Judges and Magistrates shall have this crown of life,

3. This Crown of life shall be given to those Magistrates, Judges, and Lawyers that wrest not the Law, nor respect any person, nor take any reward, or gifts, which blind the eyes of the wise, and pervert the words of the righteous, and that regard not the great men more than the poor, nor the Defendants Bags more than the Plaintiff, *In forma pauperis*, but will do justice and judgment to all alike, they shall be blessed and crowned with this Crown of life; but those subtle Sophisters, that make our Laws and Statutes to become as Lime-twigs to catch the simple, and study how to invent tricks and policies to palliate disorderly offences, and take bribes and rewards to pervert righteous causes, shall never have their reward, here promised, for their labour; but the Widows complaint, and the Orphans tears, and the innocent mans wrongs, continually crying to God for justice, will bring an everlasting woe unto them, even as the Lord saith himself, *Woe unto that polluted and oppressing City, whose Rulers are as roaring Lions, and whose Judges are as evening Wolves*, that make the just Laws to speak unrighteous things, to take away the right of God and man, as I know who hath done it.

Zeph. 3. 1, 3.

4. The Merchants, tradesmen, and shopmen that fear God and live honestly shall have this crown of life.

4. Those tradesmen and shopmen that use righteous dealing, and live honestly in their Vocation, not wronging or deceiving any man, but paying their servants wages truly without

without deceit, and using their Apprentices as they ought, and bringing up their children, Servants, and whole Family in the fear of God, and the saving knowledge of Jesus Christ, shall be sure to have this Crown of life.

But those that use their wit to be skilful and cunning to make a large Sheckle and a small Epha, as the Prophet *Amos* speaketh, and that have got counterfeit wares, deceitful weights, and false measures, to deceive the simple people, and do neglect that religious care which they ought to take over their Families, but through their avarice, injustice, and subtilty have purchased to themselves such a wounded conscience, as makes them sleep like the Nightingale, that, they say, slumbereth alwaies with a prick before her breast, may be sure without their speedy repentance to be deprived of this Crown of life, and instead thereof to be fettered in chains and links of iron, and to be thrown to remain in perpetual darkness for evermore.

5. The Husbandman, the Labourer, the Shepherd, and whosoever he be, that laboureth in Gods Vineyard truly and honestly, to possess the heavenly treasures, that are the just reward of their labours; and for their neglect or mis-working have sown the seed of repentant sorrow, and watered the same with the tears of contrition, that they might reap a beneficial harvest, and gather the fruits of endless comfort, are persons that shall obtain the Crown of life: But they that have unjustly laboured to increase their worldly possessions, and have toyled infinitely with an evil conscience to gather together worldly riches; and never laboured in the field of Gods Church, nor sowed any spiritual seed to enrich their souls, instead of the Crown of life shall inherit everlasting death.

5. The honest husbandmen, labourers and shepherds shall have this crown of life.

And to conclude this Point, you may thus run throughout all the Classes and pedigrees of men, from him that sits upon the Throne unto him that begs from door to door, to understand the persons that shall have the Crown of life, *That*

The Sufferings of the Saints.

that continuest faithful unto death, whosoever, and what soever thou art.

Be Wise now therefore O ye Kings, be learned ye that are the Judges of the earth, for the mean man shall obtain mercies, but the mighty men shall be mightily tormented: And you Ministers, feed the flock of Christ, and as Christ said to St. Peter three times, Feed my Flock; so do you, Pasce verbo, pasce cibo, and pasce exemplo, feed all with your heavenly doctrine, feed the poor, so far as you are able, with food and rayment, and feed all that see you with your good examples; and you learned Lawyers, let not your Fees be the only Card that guides you; stop not your ears to the cry of the poor, and let not your tongue be silent, to plead your best, for the indigent innocent, nor carelessly to pass him over with delays, but respecting no persons for justice sake, and be you faithful in all causes; and you Citizens, Husbandmen, and all others, of all degrees, walk in the waies of righteousness, do good to all, and wrong no man; and as the Prophet saith, Eschew evil, and do that which is good and just, and dwell for evermore crowned with this Crown of life.

Psal 37.27.

2. The excellency of the reward of the faithful.

2. Having understood who they be that shall have this reward, we are now, so far as we are able, for it is a very hard task to do it, to shew the excellency, and the inestimable worth of this reward, expressed in these two words, *στέφανος ζωής*, the Crown of life. For

Touching which we are to observe two things.

1. What life is. Job 2.4.

The excellency of life.

Eccles. 9. 4.

Gen. 25. 32.

1. You are to consider, what life is. And

2. What is meant by the Crown of life.

1. The Father of lyes doth truly tell you how invaluable a thing is life, saying, *That skin for skin, and all that a man hath will he give for his life: And Solomon, the wisest among men, saith, That a living Dog is better than a dead Lion; And Esau, the simplest among his Brethren, said truth herein, Lo I die, and what good will my birth-right do unto me? As if he had said, What benefit, or joy, or pleasure hath a dead man of all*

all the honour, glory, and riches of this whole world : They are not worth a pin to him. And I have more fully shewed the worth of life in the Frontispiece of my Sermon upon the fifth of *Amos* and the sixth verse, intituled, *The only way to preserve life* : And I need say no more of it, when as every man, and every creature, even the poorest worm useth all his might to preserve his life; excepting those swaggering Gallants, that being foolisher than the very beasts, will for a distasteful word kill their brother, or be killed themselves, so little do they regard the excellency of life, which is the best gift that God gave unto man; when he made all things, that they might have their being : and gave man leave to eat of the tree of life, if he had not, like these fools, tasted of the tree that wrought his death. And therefore well do they deserve death, without pardon, that are so lavish of mans life, whose blood, the Scripture saith, *God would not pardon to the King of Judah* : Why then should any King pardon it to any wicked murderer, but rather suffer him that sheds mans blood to have *his blood shed by man*?

2. This life, that the faithful men shall have, is adorned and dignified with this *Epethite*, *The Crown of life* : touching which Crown, you are to observe for the better understanding of it : 2. What is meant by the Crown of life;

1. The matter of it.
2. The form of it.

1. The matter and substance of the Crown is the purest Gold : for so he saith, *Thou settest a Crown of pure Gold upon his head* : And the Crown is alwaies enamelled and beautified with the rarest Diamonds, and best pretious stones that can be found, and so made the Emblem of the greatest honour, glory, and dignity, that the greatest Emperours, Kings, and Potentates of the earth can any waies lay claim unto : And all this is figuratively to shew what glory, and honour, and great happiness shall be given for the reward of those Saints that 1. The matter of it. Psal. 11. 3.

The Sufferings of the Saints.

1 Cor 19.

that suffer and continue faithful unto death. St. Paul saith, That the eye hath not seen, nor the ear heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love him. Inestimable is this Crown, and incomprehensible is the excellency of this reward. And yet

2. The form of it.

2. This excellency were no excellency, and of no worth, if the form of this Crown, *Qua dat esse rei*, did not add a far greater excellency unto it; for the form and fashion of this Crown is circular, as round as the round world, or the circular Spheres of heaven: And that is to shew the eternity and perpetuity of that felicity which the faithful Saints shall have, for in a round ring or a circle there is neither beginning nor ending, but there is a perpetual Ambulation; and so in the happiness of the faithful servants of Christ there is a perpetual duration without ending, without which all happiness would be no happiness at all.

And now, God grant us all his grace, to continue faithful unto death, that we may receive this *Crown of life* through Jesus Christ our Lord; To whom be all glory and dominion for evermore, *Amen.*



T H E
 Burning of Sodom:
 AND THE
 City called Sodom.

Rev. 11. 8.

Gen. 19. 24.

Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven.

NOT to stand upon a Preamble or Introduction that might be like the Gates of *Myndus*, which were so wide, that the Citizens were advised to shut them, lest their City should soon run out of them. This Text is a Tragical Discourse of the destruction of certain Kings, many men, and strong Cities. The parts, acts, and Scenes of this Tragedy now read unto you, of the destruction of these Cities, are especially seven.

1. The time of their destruction intimated in the word *then*.

A a

2. The

The parts considerable in this Tragedy.

The burning of Sodom : and

2. The Author expressed in the word, *Lord.*
3. The manner, how he did it, *he rained.*
4. The matter, which he rained, *brimstone and fire.*
5. The Subject suffering this punishment, *Sodom and Gomorrah.*
6. The cause why the Lord did this, was for their *wickedness.*
7. The end for which he did it, to *destroy them* for his own glory, and for our example.

It is an old saying, That, τὸ ἀκαίρον πανταῶν ᾧ τρον, What is out of season, is out of reason; for as all meats are not fit for all stomachs, but that which is nourishing to some is poyson to others; and so it is in the spiritual food; all are not sutable for all seasons, but that which fits the daies of *Jubilee* would be unseasonable for the times of Judgment.

What manner
of time this
our time is.
What the Au-
thor desireth.

And therefore this time, being now, as *Ezechias* saith, a day of tribulation, and a day of Judgment, I resolved to treat of this Text which I have read unto you. And I desire not with well composed speeches to please the ears of curious and careless men, but to benefit the minds of weak and tender consciences, that are laden with the burthen of their sins, and grieved with the bitterness of their afflictions, or terrified with the terrors of Gods anger: And to sound the trumpet of this doleful Tragedy in the sleeping ears of those *Endimions* that slumber in their sins like the *Sodomites*.

*Salu de gu-
bern. Dei.*

And whereas the anger of God and his fearful punishments hath been very heavy upon our nations for many years, and the cause thereof is our sins, which have defiled our Land with heaps of blood, and made them *Acceldama*, like the fields of *Sodom*; for that, as *Salvian* saith, *Ira divinitatis est pœna peccantis*; The wrath of God is the punishment of the sinner; it is not meet that I should sing you one of the *Songs of Sion*; but to shew you by the destruction of *Sodom* how God will destroy the wicked, and cut off all the workers of iniquity from the City of God, and purge our Cities of us, because we will not purge our selves from our sins.

To

To proceed then to the time of *Sodom's* subversion, it is intimated in this word, *then*; which includeth four principal times. As,

1. When God had used all means to recall them, and they would not amend.
2. When he saw that their cry was according to that, which was come unto his ears.
3. When *Lot* had relinquished them, and was escaped out of *Sodom*, and entred into *Zoar*.
4. When the Sun did rise and shine upon the ground, *then* the Lord rained upon them, and not till then. For,

1. The time of *Sodom's* destruction is in a four-fold respect to be considered.
1. Respect. Gen. 14.

Commonly this is the usual course of Gods dealing with those sinners, that delight to go on in their wicked ways. And,

1. The means and wayes that God useth to recall men to repentance, are especially three, answerable to the three years that the Husbandman expected fruit from his barren tree.

1. Three usual wayes that God useth to recall men from their wickedness.

1. To allure them, with the enticing benefits of his favour.
2. To provoke them with the fatherly chastisements of his correction.
3. To terrifie them with the severer punishments of his anger.

And if in these three years, nor by any of these three wayes, they bring not forth fruits worthy of repentance, then God will enter into Judgment against them, to plague them until they be consumed; and he will say unto his destroying Angel, *succide eos*, cut down those unprofitable trees that bear no fruit, and burn those tares with unquenchable fire.

And thus God dealt with the *Sodomites*, and sent these three Messengers to call them to repentance. For,

1. Way that God used to call the *Sodomites* to amendment.

Gen. 13. 10.

1. He bestowed upon them, *beneficia nimis copiosa*, as Saint *Augustine* calls them, both spiritual and temporal blessings; for the earth being the Lords and all that therein is, he gave them *terram campisquem in possessionem*, a land that flowed with Milk and Honey, a Plain watered every where, and a Meadow, that was as the Garden of *Eden*, the Paradise of God; and like the Land of *Egypt*, as thou goest into *Zoar*; and he gave them fenced Cities, and increased their goods to innumerable riches.

And because these were but temporal blessings that do soon vanish, God sent them *Lot*, the Preacher of Righteousness, to recall them from the wandering wayes of wickedness, and *involuntis manuum operibus*, and from the toilsome works of vanities, to the service of God, that they might get the favour of God, and enjoy the glorious liberty of the Sons of God, *ut bene sit illis*, that it might go well with them and their children for ever.

Cods blessings should move us to thankfulness,

And all this should have moved them to all thankfulness, and to say with the Prophet, *Quid retribuam*, what shall we render unto God for all these great favours that he hath done unto us?

Gen 13. 13.

But they contrariwise did like the *Israelites*, that being fed, fattened and enlarged with Gods benefits, *kicked with their heels*, and they forsook God that made them, and provoked him to anger with their abominations; their fulness became the mother of forgetfulness, and their wealth and prosperity became nurses to their wantonness; so that they sinned more and more, and as the Text saith, *Were exceeding sinners against the Lord*.

Yet, as *Jonas* was not destroyed for his disobedience, but chastened with the rod of correction, so, though in justice God might have destroyed these *Sodomites* for this abusing his blessings, and turning his graces in wantonness; yet his mercy

mercy spared them, until the second Messenger should recal them.

And that Messenger is the *rod of correction*, crosses and afflictions, whereof he saith, *I will draw them unto me in the ropes of Adam*, or, as it is in our last translation, *with the cords of a man*; and that is, the ropes of affliction, whereby he drew *Adam* to know himself and to serve his God; for by this *rod of correction* he withdraweth many from their evil wayes, as when *Pharaoh* was afflicted, he could then confess, *I have sinned, and the Lord is righteous*: And so when *Nebuchadnezzar*, the proudest amongst men, was made the vilest among beasts, to eat grass with the oxen, and his body to be wet with the dew of heaven, till his hairs were grown as Eagles feathers, and his nails like birds claws; he could then praise and magnifie the King of Heaven, and confess his wayes to be all truth, and his omnipotency able to abase all those that walk in pride. And therefore,

Hosea 11 4.

Exod 9 27.

Dan. 4 34.

2. God sent this second Messenger unto the *Sodomites*, to see if that could reduce them to repentance, and that was, when he gave them over to be subjects unto *Chedorlaomer* King of *Elam*, and to be tributaries unto their enemies twelve yeares together.

2. Way that God used to call the Sodomites to amendment.

And though his taxes and hard service should have humbled them, and cause them to return unto the Lord their God, yet for all this they repented not, but still sinned more and more, for indeed the *rod of correction* is like the Red Sea, which was a wall of defence for the *Israelites* on every side, but a grievous gulf to devour *Pharaoh* and all his hoste; and like the Pillar of Cloud, that was a light fire to direct the *Israelites*, and a mist of darknes, to confound the *Egyptians*: even so, though the godly are humbled by their afflictions, *Et oculos, quos culpa claudit, pœna aperit*, and their punishment openeth their eyes to see their sins; yet in the wicked these ropes draw not, these crosses cure not, & the rod of correction doth but make their wounds the deeper, and harden them in their wickedness more and more; for so the Prophet saith,

Exod. 14 28.

Then

The burning of Sodom: and

Jer. 5. 3.
Esay 1. 5.

Thou hast stricken them, but they have not sorrowed, thou hast consumed them, but they have refused to receive correction, and have made their faces harder than a stone. And therefore,

3. Way that
God used to
call the Sodo-
mites to a-
mendment.
Esay 9. 12.

3. God having wooed them by his benefits, and they would not be won to his obedience, and having endeavoured to bring them to order with the rod of correction, and they refused to be reformed, *His wrath was not turned away, but his hand was stretched out still*; and after their twelve years subjection to Chedorlaomer, he sends his third Messenger unto them, to give them over quite into the hands of their enemies, to be utterly discomfited and spoiled, for they took away all the substance of Sodom and Gomorrah, and all their victuals, and leaving them vanquished in the Slime-pits of the valley of Siddim, and their Kings flying for their lives, they went their way: and this was a greater and a severer punishment than the former.

Gen. 14 11.

Gods usual
dealing.

Indeed this is the manner of Gods dealing with his people; and it is answerable to the decree of Moses, that saith, If the obstinate will not amend by the lesser chastisements of God, then the Lord will lay heavier judgments, and more fearful plagues upon their shoulders; for, after he had threatened some particular plagues that should fall upon the rebellious people, he addeth further, that if this should do them no good, then all these curses shall come upon thee, and overtake thee to destroy thee, because thou obeyest not the voice of the Lord thy God: And in the twenty sixth of *Leviticus* the Lord saith, if you walk stubbornly against me, and will not obey me, I will bring seven times more plagues upon you, and I will bring wild beasts upon you, which shall spoil you, and destroy your cattle, and make you few in number; and if by these you will not be reformed, but walk stubbornly against me, then will I also walk stubbornly against you, and *I will smite you seven times more for your sins.*

Deut. 28. 45.

And good reason for it, because it is very unfit and inconsistent

sistent with Gods nature, that he should go away as vanquished and overcome by the obstinacy and stubbornness of his people; and therefore, as *Joab* would not give over his siege against *Abel*, untill he had the head of *Sheba* thrown over the wall, so God will not give over his siege against the wicked, untill he seeth the heads of their sins cut off and cast away. 2 Sam: 10. 22.

And because none of these three means that God used to recal the *Sodomites*, could reclaim them, then the Lord rained fire and brimstone to destroy them.

And now I would know, and you must give me leave to demand the question, if God hath not used all these three wayes to reclaim us of these Nations from our evil deeds, and whether we have forsaken them as yet or not? And The application of the former point, to our selves.

For the first part of this question, I dare boldly answer it affirmatively; that God hath fully done it every way. For,

1. What Nation under Heaven, *Germany, France, Spain, Italy*, or any other, hath received so great and so many blessings from God as we have done? so many truly religious Protestant Princes, as *Edward the sixth, Queen Elizabeth, King James, Charles the first, and Charles the second* successively, as no Kingdom under Heaven had the like; and what part of the world had the Gospel of *Jesus Christ*, and the true Protestant Religion so purely and so constantly preached and professed as it hath been here with us, during the reign of those five most pious Princes? besides the peace, plenty and prosperity that we have had for many years together. 1. How God blessed us. And hath not God called and wooed London to repent and to amend their ill lives and manners by these three wayes,

2. Seeing these great blessings did not produce such good fruits, as our God expected, he hath chastised us with his fatherly rod of correction, making the heaven as brass, and the earth as iron under us, and sending sicknesses, dearths, and other troubles of the inferiour nature to reclaim us. And, 2. How God punished us.

3. Because

The burning of Sodom: and

3. How God
plagueth us.

Pfal. 91. 6.

3. Because these lighter afflictions could not amend us, *His wrath was not turned away, but his hand was stretched out still*; and he sent wars, *horrida bella, nullos habitura triumphos*, such wars, as worse could not be made; and he put life into the messenger of death, the dangerous Plague and Pestilence, *that walketh in darkness, and destroyeth at noon day*; and this hath raged in many places of these dominions, like a man of war, and bestirred himself like a roaring Lion, *that seeketh whom he may devour*.

And as the Poet saith,

———— *horum si singula duras*
Flectere non possint, poterint nec omnia mentes.

How Tamber-
lain used to
deal.

If each of these by it self, and all of them together, cannot amend us, then we may fear our ruine followeth: for as *Tamberlaine* the Scythian Captain, whensoever he besieged a City, in token of mercy, if they would yield, display'd a white flag unto them the first day, and the second day a red flag, to threaten blood, because they yielded not unto his mercy; but the third day a black flag should be displayed, to menace ruine and destruction unto them because they persisted still so obstinate; so we may fear, the Captain of all the world will deal with us, if we despise all his Messengers, and be never the better, either for his mercies or his judgments: for so you see, when the *Sodomites* by this three-fold cord could not be drawn to God, *Then the Lord rained fire and brimstone*: And we may fear he will do the like with us.

2. Respect.
The reference
of then, to the
sight of their
sins.

2. This word, *then*, hath reference to the thirteenth verse of this chapter, for in the twenty first verse of the eighteenth chapter it is said, that *God would go down and see, whether they had done altogether according to the cry which was come unto his ears*: and therefore when the Angel came and saw their wickedness was according to the cry that sounded in his ears, *Then the Lord rained fire and brimstone*.

And hereby we see how justly God deals with the worst
of

of men, and how holy he is in all his wayes; for, though *Sodom* was a sink of the filthiest sins, a cage of the uncleanest birds, and a den of the wickedest thieves that ever the earth hath bred, and though the cry of the oppressed, the poor, the widows, and the fatherless, had often sounded in the ears of God, and demanded vengeance against their oppressors; yet God will not rashly come upon it, he will not presently believe every complaint, nor credit all reports, to pronounce his sentence against it, but first he will come down and see, whether they have done altogether according to the cry and complaints that were come unto him.

Which sheweth the just dealing of God.

He might indeed, and who could stop him, use martial laws against them, so soon as they had offended him; he might (and who might once controul him) like *Draco*, write all his Laws in blood, upon these sinful wretches, when they displeased him; and he might (and who might then avoid it) send his judgments amongst them, while their sins were in their hearts, as he did to *Nebuchadnezzar*, while the word was in his mouth. Yet such is the tender mercy of our most merciful God towards these most sinful wretches, that he will come down from Heaven to hear what they can say, and to see, whether it be so, as he is informed, or not.

What God might have justly done.

Dan. 4. 31.

And this he doth not because he knew not before he saw it, for *he knew their thoughts long before*; but he doth it for our example; and I wish that all men, especially great men, would follow Gods example herein, that is,

That God did this for our example.

To judge no man rashly, nor to be too credulous to believe every report and complaint that is brought before them, for this facility of faith to believe malicious complaints, hath much damned many poor and innocent men, that were condemned before their causes were examined; and therefore our Saviour saith, *Judge not, and ye shall not be judged*; that is, judge no man rashly before you hear him, so you shall not be judged and condemned for your unjust judgment; And *Moses* saith, that before the Idolaters should be put to death, *they should seek, and make search, and inquire diligently*, whether they were so or not: and the example of

Mat. 7. 1.

Deut. 13. 14.

The burning of Sodom: and

David, in being too credulous to believe, the false report of wicked Ziba, and to give sentence against good *Mephiboseth*, may shew unto us, how prejudicial it is to a just judgment; to condemn a man, in our very thoughts, before we hear him.

John 7. 51.

. And therefore *Seneca* saith, *qui parte statuit aliquid in audita altera, æquum liset statuerit, ipse haud æquus est*; he which giveth sentence, when he heareth one mans tale, before he hears the other, though he decreeth the matter right, yet is he unjust, because he decreed it rashly, contrary to the rules of justice.

3. Ref. e3, the
reference of
then, to *Lois*
entrance into
Zoar, v. 22.

3. This word *then*, hath reference to the 23. verse, when *Lois* entred into *Zoar*; for the Angel tells us, he could do nothing till he came thither: And therefore when *Lois* was come into *Zoar*, then the Lord rained, &c.

From whence we may observe, that as the justice of God appeared, in the former consideration, that he would not destroy them, untill he saw that their cry, and their wickedness, was altogether according to that which was come unto his ears; so here the goodness and mercy of God appeareth,

Which sheweth 2. things
in the mercy
of God.

1. In saving the wicked *Sodomites*, so long as righteous *Lois* was amongst them.
2. In preserving Righteous *Lois*, that he should not perish with the wicked *Sodomites*. For,

1. In saving the
wicked many
times, for
good mens
take.

1. God is not like the furious goddess of the *Gentiles*; whereof *Virgil* saith,

*Pallas exurere classem
Argivum, atque ipsos voluit submergere ponto,
Unius ob noxam, & furias Ajacis Oilci.*

Pallas would have destroyed the whole Navy of the *Greeks*, for one mans fault: Nor is he like the Emperor *Theodosius*, who for the offence of a few *Thessaonians*, caused seven thousand

thousand men to be slain in the City of *Thessalonica*: But,

— *Si Parvis componere magna licet*,

As the *Persian* General spared *Delphos* for *Apollo's* sake:
And as *Cæsar* made all the *Cyndians* free, for *Theopompus*
sake: so the gracious God many times, spareth whole troops
of wicked men, for a few good mens sake: as here you see,
if there could have been found, but *ten righteous men* in five Gen 18 31.
Cities, which is but two in every City, he would have spar-
red them all for those ten mens sake; and though none can
be found but only *Lot*, yet *Sodom* shall not be destroyed,
while he is amongst them, neither shall the barbarous *Soul-*
diers perish, so long as the holy Apostle *St. Paul* is in the
Ship; nor *Jerusalem* be destroyed, if you can find a man Jeremy 5. 1.
that executeth judgment, and seeketh the truth within it.

And this observation should be a good advice and instru-
ction; for great men, and the greedy oppressors of the poor
godly men, to do them no wrong, because God blesteth them,
and prospereth them many times for the good mens sake, as
all things prospered in the house of *Potiphar*, for *Josephs* sake;
and *Micha* said, now I know that the Lord will be good unto me, Judges 17. 13.
seeing a *Levite*, a man that teacheth the fear of God is with
me; and God preserveth them from ruin, as you see here,
while the righteous are amongst them: And therefore it was
the resolution of *Cæsar*, that the boat-man should not pe-
rish in the River *Anius*, because *Cæsar* was in his company;
because good men are as bucklers to keep away the force of
Gods blows; or like faithfull *Moses*, that stood in the gap,
to turn away Gods wrathfull indignation, lest it should destroy
his people, Good men are
as bucklers to
preserve the
wicked.

And therefore seeing God blesteth and preserveth the
wicked for the godlies sake, reason should perswade them to
spare the good and godly men, even for their own sake, be-
cause God spareth them for their sake. But if they will
molest, oppress, and trample the servants of God under feet,
then they may assure themselves, they do but *Sampson* like,

What reason it
self teacheth
the wicked
men to do.

The burning of Sodom : and

pull down the house upon their own heads ; and like these *Sodomites*, hasten their own destruction by dealing with *Lot*, as they said they would do.

1. In delivering many times the godly from perishing with the wicked,

Judith 6. 14.

Psal. 91. 7. 10.

John 10. 28.
Chap. 17. 12.

4. Respect,
This word *then* hath reference to the rising of the Sun.

2. As we see hereby the great mercy of God, in *sparing the wicked* for the good mens sake, so you likewise see, how loth he is to destroy *the righteous with the wicked* ; but as he saved *Noah* when the whole world perished ; and here *Lot* was delivered, when the fire fell upon the five Cities ; and *Rahab* saved, when all *Jericho* was destroyed ; and *Achior* preserved from all the *Assyrian* Host : So, if we trust and rely upon Gods mercy, wait his leasure, and pray for deliverance, we may assure our selves, that although by the judgment of God, *a thousand shall fall beside thee, & ten thousand at thy right hand*, yet it shall not come nigh thee : *there shall none evil happen unto thee, neither shall any plague come nigh thy dwelling* : For as he preserveth the Lilly among the thorns, and a grain of wheat among the darnels, so he can preserve the righteous in the midst of a crooked, and perverse generation, and deliver them, that they perish not in their destruction : And our Saviour saith, *whom thou gavest me, I suffer none of them to perish*.

4. And Lastly, this word *then*, hath reference to the former part of the 23. verse, where it is said, that *the Sun was risen upon the earth, when Lot entred into Zoar, then the Lord rained, &c.*

From whence you may observe.

That a little before their subversion, it was a fair *Sun-shining morning* ; for so I understand the phrase that the Vulgar Latin useth, *Sole gressus est super terram*, and Tremelius his Translation, *sole prodeunte super terram*, that the Sun shined very fairly untill *Lot* entred into *Zoar* ; and then suddenly the heavens were clouded, and the Lord rained brimstone, to shew unto us, these two things.

Which sheweth two things.

1. That they enjoyed not long that pleasant morning : So
no

no more can the wicked Children of this generation, long enjoy the vanities and the pleasures of this world; but as *Plutarch* writeth of *Pyrrhus* and *Hannibal*, that they soon conquered many Cities, but they could never keep those Cities which they had subdued; so it saith with the unjust and wicked men; they can gather wealth, and increase their revenues, but they shall never be able to keep them long; for they are like unto snow-balls, that are gathered in the fall, with cold fingers, but so immediately melt with the heat of the Sun; or are washed away with the force of the rain: And therefore I do not wonder, that great and powerfull men, do by hook and by crook, unjustly gather wealth, grow greater, and enlarge their territories; but I would admire to see them keep them to the fourth generation.

1. That the wicked enjoy not long their jubelie and prosperity.

Yet, *who believeth our report*? For our words seem unto them, as *Lot's* Sermon did to his Sons in law, when he foretold them the destruction of *Sodom*, he seemed as though he had mocked; but they may believe the Prophet *David*, who of his own experience saith, *I myself have seen the ungodly in great prosperity, and flourishing like a green bay-tree, and I went by; and loe he was gone; that is, suddenly gone, I sought him but his place could no where be found*: And how many such like men have we lately seen with our own eyes? For the wicked man is but as grass upon the house top, which withereth before it be plucked up; or as the sound upon the waters; or as a garment fretted with moths: *Oh! how suddenly doth he perish*, and like the *Sodomites*, come to a fearful end; So wickedness may flourish for a time; but *Godliness endureth for ever*.

How suddenly many wicked men do decay and specially in their prosperity. Psa. 37. 36.

2. As they did not long enjoy the sweet shining beams of the Sun, so the terrible showers of fire and brimstone came suddenly upon them; for as soon as ever *Lot* entered into *Zoar*, the Lord rained.— And so it saith with most wicked men; when they think themselves safest, and say, *peace, peace*, all is our own, we have gain'd the victory; and therefore now, *Soul take thy rest, thou hast much goods laid up for many*

2. The destruction of the wicked come suddenly upon them.

Luke. 12. 19. *many years: then will the Lord say, thou fool this night shall thy set. away thy soul from thee; thou dreamest of many years, and thou hast not a day more to live: So our Saviour saith, the Old world was planting, and building, marrying, and bestowing in marriage; untill suddenly, when they suspected not, the flood came and destroyed them all: And he saith also, that even so it shall be, when the Son of man shall come to judgment: He will come suddenly, and unexpected, like a thief in the night.*

Luke 17 30:

And therefore it behoveth all those that with *Endymion*, are cast into a bed of sleep, as *Jezebel* was cast into a bed of fornication, to awake, and to watch, and to expect the Lords coming; lest, if he find them careless like the *Sodomites*, he will give them their portion with the *Sodomites*, in fire and brimstone.

And so much for the first part of this tragedie, that noteth unto us, the time of *Sodom*s destruction.

2. Part of this Tragedy.
The Author of *Sodom*s destruction.

2. The Author of this destruction, of these Cities, in our *English* translation, is said to be the Lord; and in the *Vulgar Latin*, it is said *Dominus pluit*, which signifieth, the Lord rained; but *Pagninus* and *Tremelius*, do according to the Original read it, *pluit Jehovah* Jehovah rained: Touching which, I shall desire you to observe these two things.

2. Points observable.

1. That God is the Author of this their destruction.

2. Why our God is called *Jehovah*.

1. That God is the Author of all the evill of punishment.
Amos. 3. 6.

1. The Prophet demandeth the Question? *Shall their be evill in a City, and the Lord hath not done it?* What is, the evill of punishment; as Want, Dearth, Sicknes, Plague, Pestilence, and the mother of all plagues War, that bringeth Sicknes, Dearth, and Death, the Lord God is the sender and the Author of them all: And therefore he is called the Lord of Host, that hath all Creatures for his Souldiers, and at his command to do him service; and therefore *Jehovah*, when

when the *Sabeans* and the *Chaldeans* took away his Oxen and his Camells, said, *The Lord hath given, and the Lord hath taken away*; and the prophet *David* ascribeth all the Plagues of *Egypt*, not to *Moses*, but to God, saying, *He sent darkness and it was dark, he turned the waters into blood and slew their fish, he spake their word, and there came all manner of flies and lice in all their quarters*; and so *Moses* tells us here, that the Lord rained, &c.

Psal. 105. 28.

But it may be some will say, God sendeth all the evils, and is the Author of all the Plagues that do fall upon the wicked that do offend their God; but for the Godly, whom God hath promised to bless and to protect them in all their waies, that they dash not their foot against a stone, when any evil or plague falls upon them, certainly it is the devil, and not God, that is the author thereof; for so the Angel tells the faithful Christians of *Smyrna*, that the devil should cast some of them into prison that they might be tried.

Object.

Rev. 2. 10.

I answer, That the Devil is the Instrument that God often useth both for the punishment of the wicked, and the chastisement of his own children; and he is but the instrument only to produce them.

Respond.

And God himself is the prime and principal Author of all the plagues and punishments that fall upon the earth, either upon the godly or the wicked; for so God himself saith, *I am the Lord, and I form the light and create darkness, I make peace and create evil, I the Lord do all these things*: And you know *Job* was a righteous man; yet he doth not say, God giveth and the devil taketh away, but the Lord hath given, and the Lord hath taken away: And *David* was a godly man, yet, when he was punished, he saith, *The Lord hath chastened and corrected me*; And *Christ* was a good man indeed, in whose mouth was found no guile; yet the Prophet saith, *It pleased the Lord to bruise him, and to put him to grief, and to lay the chastisement of our peace upon him, and when he was thus persecuted and afflicted, he crieth out, My God, my God, why hast thou forsaken me, and thus laid this heavy weight on me?*

Isa 45. 7.

Psal. 118. 18.

Isa. 53. 10.

And

Pfal. 46. 8.

What we are
taught by the
foresaid point
of doctrine.

And therefore, seeing God is the Author of all these evils, and brings all destructions upon the earth, Wars, Plagues and pestilence, imprisonment, and Death; and the devil hath no more power than a dead dog to bite, or do any mischief to any man, without the command or leave from God, it should encourage us, that are Gods Messengers, to fear no creature but our God, and boldly to tell the people of their sins; and it should teach all others, when any Wars or plagues, or any other disaster falls upon them, to have recourse to God, who hath laid it on them, and can only take it from them, appease his wrath, and he will ease you; So you see God is the Author of *Sodoms* destruction. But then

1. Why God is
called *Jehovah*

Dionysius in 1. de
nom. d.

2. Why is this our God called *Jehovah*? I answer, That Names are for peculiar differences, to distinguish each person in a multitude from another, by his apt and proper appellation; but as *Dionysius* saith, God being ever one and alone, he hath no need of any name to distinguish him from any other.

God is styled
Jehovah in
three respects.

And therefore when *Moses* desired to know his name, God bade him tell the children of *Israel* that *Jehovah* sent him, i.e. *I am that I am hath sent me*, as our English Translation renders it. And *Jehovah*, from whence descendeth the Verb *Haiab* *suit*, signifieth he that hath been; and the Hebrews express it by *Ero qui ero*, he that shall be. And therefore *Jehovah* doth properly signifie an eternal being, that was, is, and shall be: and we find that God is so in three special respects.

1. In respect of
his Essence,
that is an eter-
nal being.

Isa. 75. 15.

1. He is called *Jehovah* in regard of his *Essence* or being, because he is *ens entium*, as the philosopher saith; he is *a* and *w*, as the Evangelist saith; which was, which is, and which is to come; for if you look never so far back, you shall never find where or when his being began; and if you enquire never so carefully into the times to come, you shall never find any limits of his end; but he, which inhabiteth Eternity, as the Prophet speaketh, hath made the times, as the Apostle saith;

faith ; and is the *King of all Ages*, as *St. Paul* styles him.

And this sheweth from whence we have had our eternity, and from whence we must seek to obtain an happy eternity ; for though our bodies were taken from the earth, and shall return to earth again, yet God breathed into our nostrils *the breath of life*, and so man became a *living soul*, which is an immortal and eternal substance for evermore : But since the falling away of our Fore fathers from this eternal being, our immortality and eternity is but an eternal misery ; for as *Vita corporis est anima*, so *Vita animæ est Deus* ; and if you take away the soul the body perisheth, so take away God and the soul perisheth from all felicity.

Gen 2. 7.

And therefore, if you desire to be eternally happy, you must strive and labour to be reunited to this eternal being.

And if you demand, how this happy eternity of our God may be communicated to us poor miserable men, that by our sins have so far separated our selves from God.

Quest.

I answer, That as Christ hath united the Godhead unto the Manhood, so we must be united unto Christ, and by Christ be re-united unto God. And this is the only way whereby we may attain to eternal felicity, for our Saviour tells us plainly, *No man cometh to the father but by me*. And we are united unto Christ by faith, yielded to the Gospel preached unto us, and by the working in us of his blessed Spirit, which raiseth us here to the holy life of grace, and so prepareth us by degrees to the happy life of eternal glory.

Respond.

Joh 14. 6.

2. He is called *Jehovah*, an eternal being, because he is the Fountain of all beings, and the giver of being to all creatures, for *in him we live, and move, and have our being* ; and from him we have all our well-being, for *he openeth his hands and filleth all things living with plenteousness* ; He maketh the *grass to grow upon the Mountains*, and feedeth the young ravens that call upon him.

The second respect in that he giveth being to all Creatures. Acts 17. 18. Psal 147. 9.

And therefore, seeing we have our very being, and our well-being, only from him, and our ill being only from our

selves, we ought to dedicate our selves wholly for his honour and service; and as a Father saith, *Colamus terram ut alamus corpus, colamus Deum ut alamus animam in eternitatem*; we should till the earth that we might feed our bodies, and we should worship and serve our God to feed our souls, that they might attain unto this eternal being in all happiness.

3 Respect in
that he giveth
being to all his
Attributes.
Exod 6.3.

3. God is called *Jehovah* in respect of his Attributes, in that he giveth being, not only to all his works, but also to all his words, as well his promises as his threatnings; for so he saith unto *Moses*, *I have appeared unto Abraham, Isaac, and Jacob by the name of Almighty, but by my name Jehovah I was not known to them*: that is, I have shewed my self unto them, by my works, to be omnipotent and a powerful God; but I have not as yet shewed my self to them to be *Jehovah*, that is, to give a being to all my words, and a performer of all the promises that I made to them; because they have not seen the deliverance of their people out of *Egypt*, which I promised unto them; but now I do appear to thee by my name *Jehovah*, i.e. to be a performer of my promise, and a giver of being to all my words, because thou shalt see the deliverance of the people out of *Egypt*.

Exod. 10.

And therefore it is an usual thing in Scripture, when God doth promise any special favour, or threaten any grievous punishment, to adjoyn thereunto this name *Jehovah*, as a seal and assurance of the performance thereof; as in the fore-front of the Law he saith, *I am Jehovah*, that will give a being, and perform all the Mercies that I promise, and all the Judgments that I threaten in this Law.

And this should be a terror unto the wicked that fear not God, and an exceeding comfort unto the godly that keep his Commandments; for as sure as he is *Jehovah* a God, so sure will he perform both his promises to the godly, and his threatnings unto the wicked; all are with him *yea and amen*.

But before I pass any further from *Jehovah*, here is a doubt to be discussed, who this *Jehovah* is; because of the phrase here

here used, *Pluit Jehovah à Jehovah*: for some do understand this first *Jehovah* to signifie God the Son to have rained from God the Father, and so the *Syrman* Council anathematizeth all those that deny this place for a proof of the blessed Trinity; others would have it to be an *Hebraism*, that signifieth God rained from himself, by putting the Noun for the Pronoun, as it is in *Gen. 1. 27.* and in *2 Chron. 7. 2.* where it is said, *The glory of the Lord filled the Lords house*, for his house: And so the Parliament *Presbyterians* do understand it in their notes upon this place: and therefore do condemn the Fathers of the *Syrman* Council, as being rather rash than religious, for anathematizing those that denied this place to be a proof of the Trinity, and say, that it is not proper to prove the Trinity, against the Jews and the Anti-Trinitarians, because they may alledge there is an *Hebraism* in the phrase.

Whether the first *Jehovah* here named signifieth Jesus Christ.

But for my part, I believe the *Syrman* Fathers were honest men, and I think as good Scholars as the Parliament *Presbyterians*; and I know not why the place by them quoted, *2 Chron. 7. 2.* may not be interpreted to signifie, the glory of Christ filled the house of his Father; because I conceive the Second Person of the Trinity, that was to be sent to be incarnate, was most commonly sent to do the Messages of God, and so was the chief of those three men that appeared unto *Abraham*, and the Angel that wrestled with *Jacob*, and the Captain of the Host of the Lord that stood over against *Joshua*, *Josh. 5. 14* the Pillar of fire, and the Pillar of the cloud that preceded the *Israelites*, and this glory that filled the house of God, and this *Jehovah* that rained from *Jehovah* his Father, And we have no reason to reject those places that confirm our belief in the blessed Trinity because of the Jews and Anti-Trinitarians cavils against them.

The Second Sermon.

The third part
of this tragedy
The manner
how the Lord
destroyed the
Sodomites.
Plal. 130 7.

5. **F**OR the manner, how the Lord destroyed those Cities, is expressed in the word *pluit*, he rained, and rain is an abundance and innumerable drops of water poured down; to shew unto us the plentiful power, and the innumerable waies and means that God can use to punish or to destroy the wicked; for as with him there is *copiosa redemptio*, plenteous redemption, and a thousand waies to save them that put their trust in him; as he did *Jonas* in the Whales belly, *Daniel* in the Lions Den, and the three Children in the fiery furnace: So he hath *Copiosa punisio*, plenty of punishments, and can rain down showers of vengeance upon the heads of them that neglect his service, and despise his Commandments; for he hath his Army of great ones. Angels and Archangels, to destroy the huge Host of the *Assyrians*; and he hath his Army of little ones, Frogs, Lice, and Hail to plague *Pharaoh* and all the Land of *Egypt*.

Jer. 5 22.

And therefore will ye not fear me, saith the Lord, which be placed the sand for the bound of the Sea by a perpetual decree that it cannot pass it? Will you not fear this great & mighty God, that can rain and showre down abundance of plagues and punishments upon you? For what if you should escape the Sword and make an end of War, he can send the Plague amongst you; and if you could escape the Plague, by flying *Cito, longè, & tardè*, quickly, and far, and return not in haste, as the Physicians prescribe you; yet he can bring dearth and destroy all the provision of bread; or if you could escape all these, yet he can send a fire to destroy both your wealth and your houses, as here he doth to destroy *Sodom**, and therefore this is but to avoid the Lions pawes, and to fall into the teeth of the Bear.

* And since
they teaching
he eat, hath
destroyed
London.

But to fall at the feet of God, and to submit our selves to him is the only way to preserve us from all dangers : For *Non est quo fugias à Deo irato nisi ad Deum placatum* ; and there is nothing that we can do, to please him, but our repentance from our evil waies, and as the Prophet saith, *To cease to do evil, and learn to do good.* Isa. 1. 16, 17.

4. The matter that the Lord rained upon these Cities, it is said to be *brimstone and fire* ; and why brimstone and fire, and not fire and brimstone ? Because that by the stinking smell of the brimstone they might perceive how odious and how loathsome the stink of their beastly and unnatural sins were in the nostrills of God before they should be consumed with fire.

The fourth part of this tragedy. The matter that the Lord rained.

And the Lord rained upon them *brimstone and fire* as the fittest and most answerable punishment for their sins ; For the stink of brimstone was correspondent to the noysomeness of their uncleanness, and the heat of fire was a fit punishment for their burning lust.

Why brimstone and fire are rained upon the Sodomites.

And as their lust was unnatural, contrary to the rules of God and man, for nature seems to be inverted to punish it ; as the pains of hell to come down from heaven, and the fire contrary to his nature to descend, and the rain not to quench it, but to inflame it more and more.

And by this punishment of the *Sodomites* you may see how justly and proportionably God punisheth sinners answerable to their sins : as the rich Glutton, that feasted himself deliciously every day, and denied *Lazarus* a crum of bread to refresh his body, was denied himself a drop of water to cool his tongue.

Luk 16. 24.

And it is well worth your observation, to weigh well what *Adonibezec* said, when the children of *Israel* caught him, and cut off his thumbs and his great toes, *Threescore and ten Kings, having their thumbs and their great toes cut off, gathered their meat under my Table* ; and now, as I have done, so God hath requited me. And it is reported, that when *Tamerlane* overcame proud *Bajazet*, *Tamerlane* asked him, What he

Judges 1. 7.

And Collonel
Hamden was
himself kil'd
in the same
field, where he
first of all
mustered his
men against
his King.

he would have done, if he had overcom'd him; and *Bajazet* answered, if I had vanquish'd thee, I would have inclosed thee in an Iron Cage, and carried thee in triumph whither soever I went; why then said *Tamerlane*, I will do so with thee; and so he was led in an Iron Cage, untill he dash't out his brains against the bars, to end his miseries.

And as the punishments of God are answerable to the qualities of their sins; so he proportioneth the same also, to be correspondent to the quantity, and to the number of their sins: For so the Lord speaking of *Babylon*, which signifieth not *Rome*, as our Presbyterians expound it; but the Synagogue of Satan, in opposition to *Jerusalem* the City and Church of God, he saith, *Reward her even as she rewarded you, and double unto her double according to her works; and how much she hath glorified her self, and lived deliciously, so much torment and sorrow give her.*

Revel. 18. 6.

The greater
sins shall have
the greater pu-
nishment.

And as there be great sins, and little sins, and some sins more odious, and some less odious than the other; so the punishment of our sins, shall be either more or less, as our Saviour himself doth testifie, when he saith, *It shall be more tollerable for Sodom and Gomorrah in the day of Judgment, than for that City, which shall refuse to hear the Gospell of Christ preached unto them; and that it should be more tollerable for Tyre and Sidon in the day of Judgment, than for Corazin and Bethsaida, that had no regard to those mighty works, which were done in them.*

Math. 10. 15.

Luke 10. 13.

Sap 5. 5, 6.

And therefore great men, that commit great oppressions, and greater sins than the poorer men can commit, they shall be sure to have the greater punishment; for, as the Wise man saith, *A sharp judgment shall be to them that are in high places, and mercy will soon pardon the meanest, but the mighty men shall be mightily tormented.* And he that hath the more sins shall have the more punishment, because many sins do require many stripes.

And therefore reason should perswade all men to avoid as many sins as they can, and to commit as few as may be, and especially to shun the greater sins, as idolatries, sacriledge
and

and injustice, for fear of the greater punishment.

5. The subject matter that suffered this punishment of fire and brimstone is said to be *Sodom* and *Gomorrhah*; and in *Deut. 29. 23.* it is said to be *Sodom* and *Gomorrhah*, *Admah* and *Zeboim*, four great and Royal Cities, that had four Kings over them, each City having her several King to reign and rule over her; as *Bera* was King of *Sodom*, *Birsha* King of *Gomorrhah*, *Shinab* King of *Admah*, and *Schember* King of *Zeboim*: all these, and all the inhabitants of these four Cities, that are to be understood hereby, rather than the stones and houses of these Cities, were destroyed with this rain of fire and brimstone, and are mentioned by the Prophets, *Jeremy* and *Hosea*, as the examples of Gods wrath, to be an admonition for other great and Royal Cities, such as *Jerusalem*, *Babylon*, *Rome*, *London*, and the like, to take heed of offending God by the like sins, for fear of the like or far greater punishments, because he is a God that hateth wickedness, and with him there is no respect of persons, nor giving liberty, nor privilege to the greatest places, nor persons to be exempted from punishments, if they do offend his Majesty.

And not only *Sodom* and *Gomorrhah*, *Admah* and *Zeboim*, were the subject matter of this destruction, but also all the Plain, and all the Countrey round about, that were the territories of these Kings, and in the possession of these Cities, felt the same shower of brimstone and fire: and this Plain was a most excellent, sweet and pleasant Valley, & as the Text saith, *A meadow that was as the garden of Eden, the Paradise of God, and like the land of Egypt, as thou goest into Zoar.*

And all this Plain and pleasant Valley, that in breadth is about five or six miles, and in length four or five dayes journey, as some Writers do avouch, was destroyed by this rain of fire and brimstone, and is, by the just judgment of God for their sins, become to be that Lake, which is called *Asphaltites*, or the Dead-sea, so rightly termed, because all Authors that do write thereof, as *Josephus*, *Pliny*, *Iustin*, *Solinus*, and

5 Part of this Tragedy.
The subject suffering this punishment.
Deut. 29. 13.

Gen. 14. 2.

Jer. 49. 18.
Hosea 11. 8.

Gen. 13. 10.

Joseph. l. 5. c. 5.
Plin. l. 5. c. 16.
Iust. l. 36. c. 3.
Solinus. c. 48.
The noysomenets of the Lake *Asphaltites*.

others,

The burning of Sodom: and

others, do say, that the accursed water of this Lake, that was made by that rain of fire and brimstone, is so gross, so thick, and so filthy, that no fishes can live in it, nor any bird fly over it, without taking some infection, by reason of the exhalations that rise and ascend out of it.

And withall, *Solinus* and some others do affirm, that the Trees near adjoyning to that Lake do bear fruit that seems very fair to look upon, but if you touch them with your hands, they will presently fall into ashes.

So you see how God destroyeth the workers of wickedness, rooteth out their habitations, subverteth their Cities, though never so great and so populous, and as the Prophet saith, *Turneth a fruitful land into barrenness, and to become a wilderness, for the wickedness of them that dwell therein:* even as *Moses* saith, the Land of *Canaan*, that flowed with Milk and Honey, and was the most fruitful of other Lands, yet if they forsook the Covenant of the Lord God of their fathers, and would not obey his voice, then their whole Land should become brimstone, and salt, and burning, that it should not be sown, nor bear, nor any grass grow thereon, but it should be like the overthrow of *Sodom* and *Gomorrha*, *Admah* and *Ziboim*, which the Lord overthrew in his anger and in his wrath.

Psal. 107. 34.

Deut. 29. 23.

And so it is reported by all Travellers that have seen the holy Land, so termed for the holy Temple and the holy Service that was used in that Temple, and in that Land, and especially for that our blessed Saviour walked and conversed in that Land, that it is now the most barren and the most unprofitable Land of all other Lands whatsoever.

And by this destruction of these great Cities, and their Kings, and their Inhabitants, and the change of these pleasant lands into a dead-sea, you may plainly perceive and see, that it is not wealth and strength of great and powerful Kings, nor the multitude of their men and strong fenced Cities, that can defend them from the judgments of God, when they provoke him unto wrath. For,

1. Here

1. Here you may see, in *Sodom* and *Gomorrhah*, *Admah*, *Zeboim* and *Zoar*, there were five Kings fought against four, Gen. 14. 1. that is, *Bera* King of *Sodom*, *Birsba* King of *Gomorrhah*, *Shinab* King of *Admah*, and *Shemter* King of *Zeboim*, and the King of *Bela*, which is *Zoar*, fought against *Amraphael* King of *Shinar*, *Arioch* King of *Ellasar*, *Chedorlaomer* King of *Elam*, and *Tidal* King of Nations : Yet because God was angry with these five Kings, he gave them over to be vanquished and spoiled by the other four.

And how many times have we read, and sometimes seen, how a small Army, even an handful of men have overthrown huge Armies, and an innumerable multitude of men? As when *Gideon* with three hundred men overthrew the mighty Host of *Midian* : And *Mascezell*, that was employed by *Arcadius* and *Honorius*, against *Gildo* the Governor of *Africa*, that rebelled against them, with five thousand men prevailed against the other, that had seventy thousand men in his Army. And our *Henry* the fifth, at the battle of *Azin Court*, with a very small Army, overthrew *Charles* King of *France* ; whose power, as *Paradin* saith, consisted of an hundred and fifty thousand horse, and ten thousand men at Arms ; and all of them (excepting few,) Princes, Noblemen, Knights and Esquires, saith *Speed* : And abundance of the like examples might I shew unto you, which I have read in many Histories. Judges. 12.
Treasury of time pag. 185.
1.2.c.15.
Speed. 19 p.
778.

And the reason hereof is very plain, rendered by the wisest of the Sons of men ; because *the race is not to the swift*, Eccles. 9. 11. *nor the battel to the strong*, *nor yet bread nor riches to men of understanding* ; but God as *Commiens* saith, reserveth to himself, the success of battels, and disposeth of the Victory at his own will and pleasure, and no human wit is able (of it self) to govern an Army of men.

And therefore seeing all victories do proceed from the hand and providence of God, and not from the power or pollicy of any mortal man ; we see many times that great designments are broken, and potent Arms are quite dispersed and dissipated, sometimes without any force or stroke of

How Victories
are manytimes
obtained.
Jofa 10. 11.

Titus Livius.
dec 4 l. 7.

Surius in Com-
ment. 1571.
Livius dec. 3.
l. 2.

How a valiant
Captain was
affrighted.

Neucier.
Chron 1396.

Judges 7.

the enemy, and sometimes vanquished by unexpected accidents; as either by a Tempest and unseasonable weather, as when *Joshua* fought with the five Kings of the *Amorites*, the Lord cast down great stones from heaven upon them, And they were more that died with hail-stones, than they whom the Children of Israel slew with the sword: And when *Scipio Africanus* fought against *Antiochus* King of *Syria*, he got the victory, and with the loss of three hundred forty nine men, he slew five thousand Foot, and four thousand Horse, by the help of a foggy mist, and a shower of rain; or by the turning of the wind, as in the battel of *Lepanto*; wherein the wind at first was favourable unto the *Turks*, but suddenly turned unto the *Christians*, and drave all the smock upon their Enemies, whereby they were so blinded, that they were easily vanquished: And *Tit. Livius* saith, that the same thing happened to *Hannibal*, to further his great victory at *Cannas*.

Or else sometimes, by the force of a suddain and pannick fear, the greatest Armies may be utterly overthrown; for that no man is so valiant but he may be siezed and transported with a sudden fear; as I have read of a valiant *Spanish* Captain, who going out of his Garrison in the time of a League, and meeting with the Enemy by chance, where he least suspected, he took such a fright thereat, that leaving his Troop, he ran home with might and main, and said that all his men were cut in pieces, and himself escaped very hardly; though within five or six hours after, they all returned safe: And the like happened to *Sigismund* King of *Hungary*, in the battel which he had neer unto *Nicopolis* against the *Turks*; for the *French-horse* being in the Vaunt-guard, and seeing themselves hardly oppressed, allighted to fight on foot; and the horses being loose, ran back toward the Camp, which the *Hungarians* perceiving, and supposing the horse-men to be all slain, took such a fright that they all ran away, and lest the Victory unto the *Turks*, with the great slaughter of the *Christians*: So the like panick fear, was the destruction of the huge Army of the *Midianites*, when the one Souldier told his dream unto the other.

And

And not only these things; but also infinite other chances, saith *Guicciard*, may happen at unawares, and are unpossible *Guicciard. l. 1.* to be fore-seen or prevented, by the wit or Counsel of any Captain.

And therefore, being now to preach where so many men of War, and of worth do hear me, I thought good to enlarge this point; that you should not presume, and rely, (though not neglect your own strength, and skill in martial affairs,) but either pray for peace; or if we must War, for every one to say with the Prophet *David*, *I will not trust in* *Psal. 44. 7.* *my bow, it is not my sword that shall help me; but it is thou Lord that savest us from our Enemies, and puttest them to confusion that hate us;* and the same Prophet sheweth the reason thereof, saying, *that there is no King that can be saved by the* *Psal. 33. 15.* *multitude of an host, nor any mighty man delivered by much strength.*

2. You may observe, that as these five Kings with all their strength, pollicy, and power, could not prevail against four; so their strong and fenced Cities with all the multitudes of men, and all the mighty wealth that were within them, could not preserve them from destruction: For alas, What is the strength of a City, when God blows upon it? Do not you remember how the Walls of *Jericho* fell down with the blast *Josh. 6. 10.* of *Rams-borns*? *Sodom* was a Royal strong and a fenced City, very populous and plentiful with all manner of store, that might hold out against the siege of the strongest King, for a long time; and so was *Gomorrhah*, and the other Cities likewise: and yet you see how suddenly they were destroyed, in an instant; and were no wayes able to preserve, either their Kings, or their Inhabitants.

But what shall I speak of *Sodom* and *Gomorrhah*, *Admah* and *Ziboin*, that were built in the *primordium* of the world? The City of *Troy*, that was the Metropolis of all *Asia*, the Royal Seat of King *Priam*, and able to hold out siege for ten whole years, against all the Armies of the *Gracians*, that were then the best Souldiers in the World; and whose luxu-

How stately
Troy came to
ruine.

The burning of Sodom: and

Macrobi. Saturn.
nal. l. 3.

ry and riotousness in their banquets and feasting, was proverbially taxed, so that a Trojan was stiled, *Porcus Trojanus*, a Trojan hogg, and the *Gracians* used the like Proverb of them, that *Troja non produxit Thracem*, as the fierce Eagle brings not forth a timorous Dove, so effeminate Troy produceth not a valiant *Thracian*.

Ferrarius in
Lexico geo-
graph p 802.

Yet this great, rich and famous City of the lesser *Phrygia*, that so flourished, one thousand two hundred eighty two years before the birth of Christ, and four hundred thirty two years before *Rome* was built, for the adultery of *Paris*, and the injustice of King *Priamus*, denying to make satisfaction for the injury, and her other sins of oppressions and wrongs, her pride and wantonness and the like, *nunc prorsus excisa*, saith mine Author; and as the Poet saith,

Versa est in cineres —

She was burnt to ashes; and as the Poet saith,

Iam seges est ubi Troja fuit —

The description
of the state-
liness of *Baby-*
lon.

Solin. cap 60.
Plin. l. 6. 16.
Diodor sicul. l.
3. & Strab. l.
16. Vide etiam
ferrarium in
Lexico geogra-
phico.

And *Babylon* that was the Imperial Seat of the *Chaldaean* Empire, which besides the Oriental Countreys (from *India* to *Aethyopia*) included all *Aegypt*, *Affrick*, and *Spain*; was such a City, that the Walls thereof were fifty Cubits thick, and two hundred Cubits high, and it was four square, fifteen miles from one corner to another; and so sixty miles in compass; as both *Solinus*, *Pliny*, *Diodorus*, and *Strabo* do avouch; and it had an hundred Gates, with the Thresholds and Posts of brass, and a great number of Marble Temples, Golden Images, and whole streets glittering with Gold and pretious Stones; and some Authors write, that it had Artificial Mountains, and Orchards, and Gardens, that were called *horti pensiles*, hanging Gardens, and many other things of state and bravery, that might seem incredible.

Yet for her sins, the Prophet *Esay* two hundred years before it happened, Prophesied, that *Babylon*, the glory of Kingdoms,

Kingdoms, and the beauty of the Chaldies excellency shall be, as when God overthrew Sodom and Gomorrah, it shall never be inhabited, but wild beasts of the desert shall lye there, and their houses shall be full of doleful creatures, the Owles shall dwell there, and Satyrs shall dance there. And the Prophet Jeremy, above sixty years before it was taken, prophesied, that an assembly of great Nations from the north Country shall come and overthrow it. Isa. 13. 19. Jer. 50. 9.

And so it was accomplished, when *Darius King of Media and Persia* whom *Xenophon* calleth *Ciaxes*, through the help and stratagem of his Nephew *Cyrus* the Persian, that caused certain ditches to be made, which should carry away all the waters of *Euphrates*, that passed through the Town, and so leave the Channel dry, entred the City, without resistance; and then, about forty years after this first surprize, *Darius* the Son of *Histaspes*, by occasion of their rebellion, rased the strong and stately buildings thereof; and the City by little and little, especially after the building of *Seleucia*, by *Seleucus Nicator*, fell utterly to desolation, and to be the receptacle of wild beasts even as the Prophets had foretold it.

How Babylon was destroyed.

And all this befell unto that great City for those great sins that the Prophets mention, which were, *Pride, Witchcraft, superstitious Astrology, oppression of Gods servants, the destroying of Gods Temple, and the prophaning of those holy things that were dedicated for Gods Service*, which *Belsazar*, the last King thereof, did, with his Lords and Ladies, even then when it was surprized by *Darius*. And were not all these sins in London?

And not only *Babylon*, the beauty of the *Chaldeans*, but also *Jerusalem*, the City of God, and the joy of the whole earth, built first by *Isbm*, and then enlarged by King *David*, a man according to Gods own heart, who testified, that the Lord had chosen *Sion* to be an habitation for himself, and said, *This shall be my rest for ever, here will I dwell, for I have a delight therein*: and more could not be said, nor greater priviledge granted to any City. The great priviledges and prerogatives of Jerusalem. Psal. 132. 14.

Yet for her sins *Nebuchadnezzar* destroyed it, and carried her

The burning of Sodom: and

her Inhabitants captives into *Babylon*; and though they were delivered by *Cyrus*, and were permitted to return to *Jerusalem*, and to repair their City, and re-edifie their Temple, yet because these lesser chastisements could not reclaim them from their evil waies, but that they would sin more and more, and become worse and worse; therefore the Prophet *Daniel*, in *Babylon*, before they returned to *Jerusalem*, foreseeing their wickedness, prophesied well-nigh five hundred years before it was fulfilled, that their City should be utterly destroyed; saying, *After sixty and two weeks* (that is, four hundred and ninety years, counting the weeks by years, and not by daies, to wit, seven years to every week) *the Messiah (i.e.) Christ, shall be cut off, but not for himself, and the people of the Prince that shall come shall destroy the City, and the Sanctuary, and the end thereof shall be with a flood, and for the overspreading of abominations, he shall make it desolate, that is, for ever, and never to be rebuilt again.* And so our Saviour Christ a little before his Passion, descending to *Jerusalem* from Mount *Oliver*, from whence he had the full prospect of the City, wept for compasion of the miseries that he foresaw should fall upon it, and said, *The daies shall come, that the enemies shall environ thee round about, and shall straighten thee on every side, and shall not leave in thee one stone upon another; A miserable destruction.*

And according to these predictions, *Titus* the Son of *Vespasian*, about forty years after Christ his passion, destroyed the same, as you most amply read it in *Iosephus* of the wars of the *Jews*: And though the Emperor *Adrian* re-edified it and called it after his own name, *Ælia Adria*; and *Pulian* shewed such favour unto the *Jews*, that he gave them leave, not only to return to *Jerusalem* (when as *Adrian*, *Antoninus pius*, *Marcus Aurelius*, and *Severus*, inhibited them to come within the sight of the City) but also to re-edifie their Temple; yet this turned to their greater confusion: For when they had collected huge sums of money, to make their Temple more beautifull than ever it was; their women, as ours under the Long Parliament, contributing to it the uttermost

of

The destruction
of *Jerusalem*
prophesied
Dan. 9. 26, 27.

Luk. 19. 43, 44.

of their ability; yet then did they lose both their labour, and their charges.

For when all things were provided, and the foundation laid upon the ground works of the old Temple; the Walls rising apace, and the Jews triumphing, and insulting against Christ and his Christians; there came first an Earth-quake, that overthrew their Walls, and dissolved the very foundation of their works; and then a fire descended from Heaven, and consumed their tools and instruments, and all the Timber, and the other matters provided for the building; and last of all, there appeared a Cross in the Air, and the Apparel of all those that were present at the Work, were miraculously marked with Crosses, which could never be washed out by any means.

And thereupon they desisted their Work; and their City that formerly was termed the *Holy City*, continued ruinous and troden down of the *Gentiles* to this very day.

And not only this City, (but as St. Jerom, that lived a great while in the land of *Jury*, witnesseth) the chiefeft Cities which flourished in times past; as *Silo* where the Ark rested, and *Gabaa*, the great City of King *Saul*, and *Rama*, and *Bethoron*; and other famous Cities that King *Solomon* built, have scarce any monument of their ruins to be seen: and the Jews are not permitted to view those ruins, and to bewail the subversion of their Temple, except they pay for that favour; so they that bought the blood of Christ, are now forced to buy their own tears, and to give money unto the Souldiers, to suffer them to weep a little longer.

But why was *Jerusalem* and these Cities thus destroyed? The Prophet tells you, *Thus saith the Lord, execute Judgment and Righteousness, and deliver the spoiled out of the hand of the oppressor, and do no wrong, nor shed innocent blood; and if you do this indeed, (i.e.) truly and not seemingly, then shall there enter in by the Gates of this house, Kings riding in Chariots, and on horses, and his servants, and his people: But if you will not hear these words, I swear by my self saith the Lord, that this house shall become a desolation, and I will make the land a Wilderness, and your Cities not inhabited.*

How all the endeavours of men cannot prevail against the Counsel and will of God.

Hieron. in Saphon. c. 1.

The reason why *Jerusalem* was destroyed.

Jerem. 22. 3, 4, 5, 6.

Yet

The burning of Sodom: and

Yet they would execute no Judgment, nor do any Justice, nor deliver him that they saw violently spoyled, nor help to relieve him that was palpably oppressed; but rather countenance the oppressor, as many amongst us now do; therefore as he destroyed *Sodom* and *Gomorrah*, so he destroyed them.

And not only those forenamed Cities, were thus ruined and destroyed; but if you look into *Philippus Ferrarius*, his *Lexicon Geographicum*, you shall see, how very many other famous Cities, built by *Heroick* Kings and Princes, were utterly destroyed by God, for their sins and wickedness.

And hath he destroyed *Sodom* and *Gomorrah*, *Babylon* and *Jerusalem*, and many more great and mighty Cities, together with their Kings and their Inhabitants, (which were the Cities rather than the houses, or the stones thereof,) for the sins and wickedness of those Kings and Citizens that dwelt therein? And shall *Rome*, or *Paris*, or *Toledo*, or *London*, or *Amsterdam*, or *Dublin*, or any other great and mighty City escape destruction, by reason of her strength, wealth, and multitude of men, if for lack and want of justice, and for the increase of violence, oppressions, and wrongs, and other the like sins and abominable wickednesses, she provoketh the Lords wrath and indignation against her, as *Sodom* and *Gomorrah* did? I do very much doubt it; because God is *semper idem*, the same God still without any shadow of turning; and what he hated then, he hateth now, and somewhat more, because we have more reason to be more righteous and more religious now, than those *Sodomites* had then.

And let no man wonder that I am so vehement against those sins which have destroyed those great Cities, and will in like manner destroy ours if they be not rooted out by a speedy repentance; for as the Apostle, speaking of Christ, saith, That he himself, being compassed with infirmity, and in all points tempted as we are, he is touched with the more feeling of our infirmities, and as Queen *Dido* said unto *Aeneas*,

James. I.

Heb. 4. 15.

Hand

Haec ignara mali, miserie succurrere disco:

My miseries have taught me to compassionate those that are in misery. So God having suffered me to have a more experience of injustice, oppressions, and wrongs, that I suffered both in *London*, and *Dublin*, and elsewhere, I can the more feelingly speak against them, and the more eagerly strive and labour to suppress them, and to root out those vices out of the hearts of men.

And seeing the Lord commanded me to cry aloud and spare not, for *Sions* sake I will not hold my peace, but yet once more cry against the injustice of all Courts, and the oppressions of all men, and the pride, wickedness, and rebellion of all Cities, and especially of the abominations and abominable wickedness (far beyond the wickedness of *Sodom*) of the City of *London*, that as *Jerusalem* killed the Prophets, and stoned them that were sent unto her, so did she conspire with the murderers that killed the Lords Anointed, and destroyed all the Prophets and faithful Preachers of Jesus Christ. And therefore as you have heard the destruction and burning of the old material *Sodom* with fire and brimstone for her sins and wickedness, so let *London*, which is spiritually called *Sodom*, and *Egypt*, and the City where the Lord was crucified, as I understand the words of the Angel, take heed unto her self and amend, lest, if she doth not repent for her wickedness committed against the Witnesses of God, the King and the Bishops, she shall likewise perish, as she hath most justly deserved.

And I do the more freely and feelingly speak of *London*, because that I was an Afternoon-Sunday Lecturer in the Church of St. Paul five years; and seven years a Morning-Sunday Preacher in St. Peters in Cheap-side; two eminent places of *London*, where, after all my pains and labours, for those seven years preaching, I received the greatest injury and disgrace that I received since I was born, and a greater could not be devised: When a very great company, and very

And now this Church of St. Peter, where I had this great disgrace, and as great wrong and injustice done me by the Earl of Southampton, is more pitifully shattered & ruined than any Church in London, nor much of her very walls standing. so just is our good God,

powerful men of the Parishioners, Sir *William Herick*, the Kings Jeweller, Mr *Drake* the Mercer, Mr *Benson* the Merchant, Mr *Allen*, and Mr *Hollingshead*, being the ring-leaders of the Troope pretending that I was the death of Mr *Judson*, the old Parson of St. Peter, under whom I served, to get his Living unto my self, when as the man lay sick a whole Fortnight, and the Doctors administring Physick to him all that while, and Doctor *Torie* with him the night that he died, and I lay sick all that while; yet they conspired together, and got the greatest Prelate that was in London to joyn with them, to bind me over to answer for my life at the next Sessions held for *Newgate*, where, as I went to answer, being taken very sick out of my bed, and led betwixt two friends thitherward, I swooned in *Newgate-Market*, and fell down as dead, and so was carried to the *Dog-Tavern*, where I so remained all that day, and all that night; and the next morning my Wife and Friends, to save my Recognizance, got a Horflitter, to carry me, as sick as I was, like a dead man, unto the Sessions-House, where my persecutors desired to bind me over again to the next Sessions because they had no witnesses ready to make good any Indictment against me; but the Recorder, afterwards Lord Chancellor *Coventry*, seeing how things stood, and perceiving their malice, pittied my case, and said unto them, that he never saw such a Confederacy and pack of malice in all his life; and therefore, if they had no more to say, they should forfeit their Recognizance, and I should be quitted by Proclamation: and so I was; And the Lord thus saved him that was innocent to do him better service, and to forewarn London of her destruction about so many daies before it was burned, as so many years before, London sought the destruction of the Author, that now warned her to take heed of her destruction: Yet their malice continued till they had most unjustly perswaded the Earl of *Southampton* contrary to his act, under his hand and seal, to give away my Living of St. Peters from me, which I saw now, with all the houses of mine Adversaries, to be nothing else but heaps of stones, to the grief and astonishment

nishment of the stoniest hearts that seeth them.

Yet I pass this wrong as a *minimum* of no moment, but only to let you know, that I, passing then from that, to me so bloudy a City, to the Kings gracious Court, do know *London*; and of all that I do know concerning it, I could wish that my Readers would observe, and I think it worth their observation, these two things, whereof the first happened long before these Sermons were preached, and the other immediately after they were preached.

1. That when *London* was in her highest pride and pomp in *Cromwells* time, I writ it, as you may see it Printed in the second Book, page 11. of my *Great Antichrist*, that I knew not how *London* could evade those *Characters*, and quit herself from being that City where the *Two Witnesses* of God, the King & the Bishops, lay, for the time prescribed, unburied, and which the Spirit of God saith, *is spiritually called Sodom, and Egypt, and the City where the Lord was crucified*: And the reason likewise is there shewed, why that City where those Witnesses lay thus so long derided and dishonoured, is so termed and called by the Holy Ghost.

Observ. 1:

The Great
Antichrist re-
vealed. l. 2.
p. 11.

2. That about a-month, or a very little more, before the burning of *London*, I preached these three Sermons upon this Text, *Gen. 19. 24.* and two of them in *Kilkenny*; and the last before my Lord Duke of *Ormond* in Christ-Church in *Dublin*; and after I had shewed the burning and destruction of old *Sodom*, for application of the whole, I wrote it for a warning and good counsel to all Cities, and especially to that City which the Holy Ghost calleth spiritually, *Sodom, and Egypt, and the City where the Lord was crucified* in his appointed members, and which (as I shewed) I conceived to be *London*, to repent, and as for all other wickedness, so especially for her spite shewed to Gods Witnesses, to abhor herself in dust and ashes, lest that, for not repenting, she should, like *Sodom*, suffer, and likewise perish.

Observ. 2.

And truly when I heard of that lamentable accident, or

The burning of Sodom: and

Mat 10. 29.

Luk. 12. 7.

Gen. 37. 28.

rather punishment, of the great and famous City of *London*, so renowned throughout all Nations, I was very much grieved and afflicted, and presently conceived, *Hæc hæc non sine numine divini eveniunt*: These things could not have hapned thus without some divine providence, that disposeth all, and even the least of all our actions, as it seemeth good to his divine wisdom; because, as our Saviour saith, *A Sparrow lighteth not upon the ground without the will and providence of our heavenly father*; and therefore as *Josephs* brethren, when they sold him unto the *Ismaelites*, little thought that ever he should come to question them for their wickedness, so the *Londoners*, when they brought me to answer for my life, never dreamt that God preserved me to discover *London* to be, according to the reasons that I produced, the throne and seat of the Great Antichrist; and the City that triumphed over the slain Witnesses of Jesus Christ, and therefore as *Sodom* perished for her sins, so *London* if she repented not should likewise perish. But to proceed on my Text, and to descend into more particulars, and the sixth point that I observed unto you about this destruction of *Sodom*.

The Third Sermon.

4. The reason why the Lord destroyed *Sodom*.

6. **W**E are to enquire the reason and the cause why the Lord destroyed *Sodom* and *Gomorrab*, with all the other great and famous Cities that he destroyed together with their Kings, Princes, and all the Inhabitants that were therein. I must answer generally that it was their sins and transgressions of Gods Laws, their contempt and disobedience to keep his Commandments, that brought down those showers of vengeance, and this rain of brimstone and fire to destroy them: so the Prophet saith, that *man suffereth for his sin*.

And

And so sin did cast *Adam* out of Paradise, destroyed the old world with a deluge, *Sodom* with fire and brimstone, drowned *Pharaoh* and all his Host, swallowed down *Dathan* and *Abiram* quick to hell; and bringeth War, Plagues, Dearths, Sickneses, and all the mischiefs and miseries, that we suffer, upon us, sin is the Father that begets them, and the mother that nourisheth them still unto us: And sin is ἀνεμία, a passing away, or going beyond or besides the Law; for νόμος, the Law is the rule or square by which all men should guide and direct all their actions; and if the Carpenter goeth beyond his rule he spoyleth his worke, so whosoever transgresseth, that is, goeth beyond or besides the Law he marcheth all that he doth, and sinneth against his God that gave him this Law which should not be broken, and therefore deserves to be punished for such transgression.

The mischiefs that sin hath brought upon the world.

What sin is?

But to descend more particularly, what were those sins of the *Sodomites* that deserved such heavy punishments, as to be thus destroyed with fire and brimstone? For the Angel saith no more, but that the cry of *Sodom* and *Gomorrhah* was great, and their sin very grievous; and *Moses* saith no more, but that the men of *Sodom* were wicked, and sinners before the Lord exceedingly; And this might be very well said of *London*, and of many others of our Cities. Yet from the words of *Lot*, which he spake unto them, Gen. 19.8. Behold now I have two daughters, which have not known man, let me bring them out unto you, and do ye to them as seemeth good in your eyes; only unto these men do nothing. It may very well be collected, this sin here intended was a sin against nature, contrary to the practice of bruit beasts, and unseemly to be named to modest ears; and therefore the more odious, and the more abominable in the sight of God; that rational men should degenerate and become worse than beasts.

Gen. 18. 10.

Cha. 13. 13.

Of the particular sins of *Sodom* and *Gomorrhah*.

And besides this unnatural sin, that was more of particular persons, and likely was done more privately, the Prophet *Ezekiel*, speaking of their sins, setteth down those that were publickly, usually, and generally practised amongst them, and he saith they were four.

Ezekiel nameth four sins of the *Sodomites*.

1. Pride.

The burning of Sodom: and

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Ezekiel nameth four sins of the *Sodomites*.

I. Pride.

The burning of Sodom: and

Ezek. 16 49.

1. Pride. 2. Fulness of bread. 3. Abundance of idleness. And 4. Neglect to strengthen the poor and needy. Four heavy sins: whereof the least, and the lightest of them is able to sink a Ship: and which might well require four hours to treat of them.

I. Pride.

Pride the first
sin and the
darling sin of
the devil.

1. Pride is like *genus generalissimum*, that hath all species and all kinds of degrees under it, like the wide Ocean, that invironeth the whole earth; and as it began in heaven, so it reacheth down as low as hell, and it is the proper and the darling sin of the devil; for howsoever all sins may be said to be in the devil *secundum reatum*, as tempting men to every sin, yet only pride and envy is in him, saith *Aquinas*, *secundum affectum*, as the sins which he affecteth more than all; and it is the first sin that ever entred into the world, and Satan, that first begat it. Strives to make it the last sin in every man, for as the other sins of infirmities do decrease in us, and we begin to leave the sins of our youths, and to be weary of the vanities of the world, so now the devil worketh a secret pride in our hearts, and to say with the proud Pharisee, *God I thank thee that I have forsaken all my former lewd courses*, and then as the *Colloquintada* spoyled all the pot of pottage, so, *Mille virtutibus affluens propter arrogantiam felicitatem amisit*; This proud conceit of forsaking his vices and imbracing virtues, though he had a thousand graces, yet for his pride and arrogancy he loseth his felicity, saith St. *Chrysostome*, *Quia superbia destruit quicquid iustitia adificat*.

2 Reg 4 34.

Chrysost. in
Mat. hom. 65.

So you see how fatall, foul and deadly a sin is pride; and as St. *Augustine* saith, *Ipsa est omnium peccatorum initium & finis & causa*, quia non solum peccatum est, sed etiam nullum peccatum potuit aut otest aut poterit esse sine superbia. And as it is the original of every sin, so like *Adams* sin, it is so universal, that it hath spread it self, and more or less gone over all: So that none is quite void of pride; but as the Poet saith,

Fastus inest pulchris, sequiturque superbia formam.

The

The fair Ladies will be proud of their beauties: The phisician will be proud of his Art and skill to restore our health: The Lawyer of his Law-cases without Conscience; and as St. Augustine saith, *vermis divitiarum est superbia, & difficile est, ut non sit superbus, qui dives est*, and as Diogenes, *ad Dioscor.* *superbiam Platonis majori fastu calcavit*, trampled Plato's pride with greater pride under his feet, so many times the Saint in his cell will be proud of his sanctity: And therefore the most holy men, and they that are full of all good works, ought to beware of the poyson of pride, *ne illa qualaudabiliter facta sunt, ipsius laudis cupiditate amittantur*, because as Pet. de la Primaudy saith, this pride causeth that work, which of it self is good, to become vitious and wicked unto the worker.

And therefore St. Augustine saith, that to be humbled after our fall, pleaseth God better, than to be proud of our standing; as the Publican confessing his sins, went home more justified, than the Pharisee that boasted of his virtues. *Aug. In Epist. ad Dioscor.*

But what is this far-spreading sin, which is called pride?

I Answer, it is not so easy to define this mighty oak, whose boughs overspread the whole World, and is divided by Aquinas into many many branches; yet St. Augustine saith, *Aug. de civit.* that this *ὑψηλότης*, or *ἐναζωνία*, pride is, *perversa celsitudinis dei* l. 14. *appetitus*; or as Aquinas saith, it is, *inordinatus appetitus excellentie*, *Thom. 12. q. 84. Art. 16.* an inordinate desire of vain-glory to excell others, to be thought better than he is, & to deserve a great deal of praise, honour, and respect in the World, and such as is due to a brave and excellent man, and therefore Tremelius translates it here, *excellencia*, their excellencie, whereby they thought themselves better than they were, and far excelling all others.

The which conceits, all wise men of humble spirits have rejected, and none but fools and arrogant men, have hunted after those things, and swelled with the thirst and desire thereof. For

Cyrus King of Persia, is said to be of so meek, and so gentle nature, and so little desirous of praise and vain glory, that 1. Of Cyrus

The examples.
of humble
men.

that he would never provoke his equals to any exercise, wherein he conceived himself to be the stronger, but those rather, which he thought to be far better practised than himself; which he did, because he desired not ambitiously to bear away the price and praise from them; but rather to learn from them, that, which otherwise without them, he could not do so well.

And it is reported of *Pompeius Mag.* that he was of the like disposition, and so little touched with pride and vain-glo-y, that when he vanquished *Tigranes* King of *Pontus*, and made him his prisoner; he chose rather to set him again in his Kingdom, and to make him a confederate of the *Romans*, than to lead him in triumph, as others did their Captives through *Rome*.

3. Of *Agathocles*.

And *Agathocles* King of *Sicily*, to shew how much we should contemn this pride and vain-praise, left a far more excellent example behind him; for he being a poor Potters Son, and by his vertue having attained to the Kingdom of *Sicily*; caused himself to be served ordinarily at his Table, with earthen Vessels intermingled with his Cups of Gold; and saying to those that came to see him, behold, what is it to travel and to take pains; for heretofore we made these pots of Earth, and now we make these of Gold.

Other Examples of most proud and arrogant men.

1. *Herod.*

But contrary to these, *Herod Agrippa* King of the *Jews*, after he had made his oration unto the people, and they cried out to his praise, that it was the voice of a God, and not of a man; was so puffed up with this applause, that God suddenly smote him, and he was consumed with vermins.

2. *Alexander.*

And *Alexander* would needs be taken for the Son of *Jupiter*, (as *Strabo* relates it) he ridiculously wrote to the Cities of *Greece*, that they should publicly ordain, that he was a God; the *Lacedamonians* decreed in few words, as the *Laconick* manner was; seeing *Alexander* will needs be a God, let him be a God.

3. *Dioctesian.*

4. *Menecrates.*

And *Dioctesian* called himself the Brother of the Sun and Moon: And *Menecrates* a mean Phisician, would needs be stiled *Jupiter* the Saviour; and so most of the *Roman Emperors*, that shared almost all the months of the year betwixt them

them, would needs be deified and worshipped as Gods.

And the time would fail me, to tell you of the pride of *Spapho*, that taught the birds to cry, *the great God Spapho*; and of *Themison* the darling of *Antiochus*, that would be proclaimed *Hercules*: and of *Comodus*, that would be stiled the Son of *Jupiter*: and especially of *Caligula* the hater of all mankind, that often wished the people of *Rome* had but one neck, that he might chop it off at one blow, who fained himself to be *Jupiter*: and (as *Dion* saith) accounted himself higher, than the top of mankind; which made *Gallus* a poor botcher, seeing him sitting in judgment upon an high Throne, and disguised like unto *Jupiter*; to laugh amain, and being called by *Caligula*, to know what he thought him to be, the fellow answered, a notable great fool; and yet he escaped unpunished, though the least letter of the sentence would have cut off a Senators neck: and so *Codrüs* the mighty King of the *Persians*, and most of your great Commanders; and indeed most of us all do drink too deep of this deadly cup of pride, which is in truth the very darling of the Devill; who casteth his eye on other sins, as his noble peers, but on pride, as his first begotten, his favourite and the General of all his forces: For as I told you before of the very Saints, when no other vice can make a battery to enter into the cittadel of their Souls; yet pride will attempt to possess it.

Of all Gods
Creatures man
hath the least
cause to be
proud.

And I need not search for Arguments to confirm it, when the *Indicia*, the complexion, face, and countenance of pride, the hairs of our head, the painting and patches of our faces, and the laces about our heels, do so plainly and publickly appear in every place: And if I should anatomize the same in our actions and compositions, *from the crown of our heads to the soles of our feet*, as *Esay* doth the pride of the Daughters *Isay. 3.* of *Sion*; I know what you would do.

And yet of all Gods Creatures man hath least cause to be proud, and most cause to be humbled; for the *Unicorn* may boast of his horn, which medicineth the poisoned streams; the *Bizar* of his pretious stone; the *Bever* of his skin; the

Panther of his colours ; the *Pinke* of its sweetness ; the *Tu-
lip* of its beauty ; and all other Creatures of some singu-
lar excellency or other, and man only is like the *Mossbrome*
that wants a root, or like the *7ay* that is deckt with borrowed
colours ; so doth he rob all Creatures to animate his pride.
And if he considered the baseness of his condition, the foul
pollutions of his flesh, the uncertainty of his estate, and the
infallible decree that he is subject unto, he would never fall
into that headlong downfall of arrogance and pride ; but he
would be humbled, and learn of Christ to be meek and lowly
in heart ; and rather with *John Baptist* to have his garment of
Camels hair, and a girdle of leather about his loyns ; than to
go in silks and velvet, and with *Dives* to be cloathed in scar-
let and fine linnen : and he would rather dwell in Tents with
the Patriarchs, that he might have his pallace in Heaven ;
than with *Ninus* to build *Babels* here on earth, and be de-
prived of those heavenly habitations.

But as the wealth and prosperity of the *Sodomites*, begat
their pride ; so plenty and fullness begets the like pride in
others, and then as *Plato*, being solicited to make laws for
the *Cyronensians*, excused himself upon the point of difficulty,
to prescribe rules for a people gluttred with such happiness ;
so might *Lot* judge of the *Sodomites*, and we the like of those
men that are swelled with pride, and overwhelmed with pros-
perity ; they are too great to be reprov'd, and too high to
scoop to any, besides to their own supposed excellency ; for
how hardly shall you find a great man, filled with wealth,
honour, and power, to be meek, courteous, and affable ?
And not rather, proud, haughty, and despisers of their infe-
riours.

And therefore as this pride was the first sin, and first
cause of *Sodoms* destruction ; so it will be of us if we root
it not from us. And we should the rather do it, because I
know no sin that is more chargeable, and is less profitable,
or brings less pleasure, than our pride doth unto us.

Most cause to
be humbled,
Math. 11. 23.

Why *Plato* re-
fused to pre-
scribe Laws
to the *Cyronen-
sians*.

1 Fullness of
bread.

2. The next sin of the *Sodomites* was fullness of bread ;
that

that is, *plenty of all things* ; because that by *bread*, is understood *all things* that are requisite for the sustenance of mans life ; as when we pray *give us this day our daily bread*, we desire of God, that he would supply our necessities in all things that are convenient for us : and this was no sin to have fullness and plenty of all things, which is the bounty and great blessing of God towards us.

But it is the use or the abuse of these things, that produceth either good or evil ; because the blessings of God rightly used, doth please God and honour him ; as we are commanded to honour God with our riches ; but being abused, it doth offend him, and provoke him unto wrath : For, as when *Prometheus*, that is said by *Hesiod* to bring fire out of Heaven for the service of men, had shewed the same unto the *Satyr*, and the *Satyr* much delighted with the heat and light thereof, would needs imbrace and kiss the flames thereof ; *Prometheus* bad him take heed, or it would burn both his beard and his chin ; then said the *Satyr*, why didst thou bring this bright shining evil amongst us : *Prometheus* answered, that it was not evil but exceeding good, for the furtherance of all Arts, and the sustentation of mans life, to his great comfort if he did not abuse it to that end, for which it was not given : So when God gave plenty of all things unto the *Sodomites* ; he did it out of his love to win them unto his service, and to move them unto thankfullness for his kindness : But they like the *Satyr*, made not the right use of Gods blessings, but turned the graces of God into wantonness ; and this their fullness of bread, and plenty of all things into superfluity and sumptuousness, and into all excess of eating, drinking, cloathing, and the pastimes of all pleasures, and voluptuousness.

The story of
Prometheus &
the *Satyr*.

The abuse of
Gods blessings
is the sin.

And then it was with them, as it is in all things else, *corruptio optimorum est pessima*, the best things abused are the worst of all things, when those things that should be for our advantage, shall become an occasion of falling : For now the *Sodomites* having this fullness of bread, they never regarded the right use thereof ; but as I said, gave themselves to all

The burnig of Sodom: and

wantonneſſe, and ſo the good gifts of God thus abuſed, became the cauſe of their deſtruction.

And I do much feare, that as their gluttony and ebriety, and other ſuperfluity and exceſſe of all pleaſures, brought this deſtruction upon them; ſo the ſame ſins will bring ruine upon many others, if they do not forſake them, for God beſtoweth not his bleſſings to be abuſed.

And therefore we ought ſoberly to uſe the good Creatures that God hath given us, and to beware of gluttony, and drunkenneſſe, which the very *Heathens* that knew not the Scripture, did ſhun, far better than we do: For we read that *Cyrus* King of *Persia*, from his Childhood was ſo ſober, that being demanded by *Aſtiages* his Grandfather, why he would drink no Wines, he answered for feare leſt they give me poiſon; for quoth he, I obſerved yeſterday, when you celebrated the day of your Nativity, that in the winding up of the table, not one of all thoſe that were at your feaſt, was in his right mind, which ſaid he, I think could not be, except ſome body had mingled ſome poiſon amongſt that Wine which they drank; and afterwards this vertuous Prince uſed ſuch ſobriety, that being demanded, as he marched in his War, by *Artabanus*, what he would have brought unto him for his ſupper, answered bread, for I hope quoth he, we ſhall find ſome fountain that will yield us drink.

• And *Pompey* the Great, having all his life time loved ſobriety, and frugality, and having loſt his appetite to his meat, by reaſon of a lingering diſeaſe, his Phiſician appointed him to eat of a *black-bird*, and his ſervants told him, that becauſe they were out of ſeaſon, they could not be gotten, except it were of *Lucullus*, who kept ſome all the year long, and would readily give him ſome: What ſaid *Pompey*, if *Lucullus* were not a dainty and a nice glutton, could not *Pompey* live? No, no; let me have ſomething made ready, that may eaſily be gotten.

The time would fail me to ſpeak of the ſobriety of *Mafſiniſſa*, *Hannibal*, *Alphonſus* King of *Arragon*, and of ſo many *Camilli*, *Scipiones*, *Fabricii*, *Metelli*, *Catonis*, and a thouſand.

Primusday p.
264. de Sobri-
et.
The ſobriety
of *Cyrus*.

Idem. ibid.
The ſobriety
of *Pompey*.

thousand other famous men, that executed many worthy acts, and yet kept such a simple diet, that most of them were contented with Bread, Herbs, Roots, and Water, or with very few dishes of meat at the most, as *Cains Fabricius*, a famous man of *Rome*, was found, by the *Samnite* Embassadors that came unto him, eating of a Raddish roasted in the ashes, which was all the dishes he had to his Supper.

It had been well for the *Sodomites* if in their eating and drinking they would have followed the example of those most excellent Princes.

And it would be well for us all if we would avoid this sin of the *Sodomites*, and keep our selves within the bounds of Sobriety; but it is a hard matter, as *Cato* saith, to preach unto the belly, which hath no ears, and will take no denial; or to the will that is greedy of all excess. Yet because we are more generally given to imitate the *Sodomites* and *Epicures*, rather than *John Baptist*, or the *Rechabites* in our eating and drinking, I would have you to think and consider the mischiefs, and the many many evils and damages that spring from the superfluity and excess therein: For the Wiseman demandeth, *Who hath woe? Who hath sorrow? Who hath contentions? Who hath wounds without cause? They that tarry long at the wine, that biteth like a Serpent, and stingeth like an Adder.* And speaking of Gluttony, he saith that it drieth the bones, and more men die by it than by the Sword. And besides, this vice of gluttony and drunkenness never goeth alone, but it stirreth up lust and anger, destroyeth the memory and the understanding; and as the North wind tormenteth the *Lybian* Sea, so much more doth wine vex a man, discover the secrets of the soul, and trouble the whole mind, and drive a man to do those things that are most odious and abominable in the sight of God and man, and which themselves, when they come to themselves, do hate and detest. As

Esau, through his gluttonous desire, to sell his birth right; The *Israelites*, for the same cause, many times to murmur against God; *Lor*, in his drunkenness, to commit Incest with his own Daughters; *Alexander* to slay *Clitus*, one of the best

Captains

Jer. 35. 2, 3.

The many mischiefs of superfluity and excess. Pro. 23. 29.

The abominable fruits of gluttony and drunkenness in *Esau*, *Israelites*, *Lor*, *Alexander*, and the Son of *Cyrinus*.

The burning of Sodom : and

Captains that he had, to whom he was beholding for his own life; and the Son of *Cyrillus* most wickedly to kill that holy man his Father, and his Mother also great with child, wounded his two Sisters, and defloured one of them; and it may be these Sodomites were drunk when they attempted to offer violence to the Angels of God.

And should not the hairs of our head stand upright, and our hearts tremble, when we consider these enormities of our excessive drinking; which makes men worse than beasts, whereof none, except the Swine, will burst themselves in drinking.

And therefore the Heathen Poet, considering these and the like bitter fruits of gluttony and drunkenness, doth most excellently advise us, saying,

Ovid Met. l. 15.

*Parcite mortales dapibus temerare nefandis
Corpora ———*

Juven. Sat. 11.

Fill not your mortal bodies with too much dainties, and feast not the same too often, because as *Juvenal* saith,

Voluptates commendat rarior usus;

*Adultery and
drunkenness.

The seldomer we use them, the sweeter we shall find them. And *Virgil* saith, That wise and sober men should take special care to shun* wine and women;

Uno namque modo vina venusque nocent;

Because both these do wound alike, and the one provokes unto the other; and saith he,

*Ut Venus enervat vires, sic copia bacchi
Et tentat gressus debilitatque pedes:*

Wine makes the head to stagger, and the feet to stumble.

*Multos cecus amor cogit secreta fateri.
Arcanum demens detegit ebrietas:*

And

And as blind *Cupid*, so mad drunkards will reveal all secrets, and many times raise seditions and wars among the people.

*Bellum saepe parit ferus exitiale cupido,
Saepe manus isidem bacchus ad arma vocat.*

And when we are possessed and besotted with these vices, then, as the same Poet saith,

Et pudor & probitas & metus omnis abest;

We are past shame, and void of all fear of God.

And therefore, to prevent these mischiefs, the *Athenians*, as did many other Nations, made very severe Laws against gluttony and drunkenness, and as they appointed the *Gineconomy*, certain officers so called, to have a care of feasts and meetings, and therein to observe the Company, and their Apparel and Diet, so they had other Officers called the *Inotti*, that imposed Laws for Wines, and were to see if any one drank more than he needed, that being convicted of excess, he might be severely punished, according to the severity of their Law.

The many mischiefs of drunkenness.
Atheniensis Dinosophist l. 1. c. 11.

And I would to God, that those men whom God hath blest, like the *Sodomites*, with *fulness of bread*, and do with *Lucullus*, *Apicius*, *Heliogabalus*, and *Galeaso*, the great gluttons and spendthrifts of former times, waste it in banquetting and feasting, would seriously weigh these speeches and practices of the Heathens, that I formerly spake of, and fear the woe that the Prophet denounceth against them: for then they would not, as many do, spend all in good cheer, and when all is gone, suffer their wives and children, and many times themselves to want: But spending less upon themselves, they should be the better able to bestow the more upon the poor; and if any man find fault with the slenderness of their Table, let them answer with that Philosopher, if my friend comes to me, my Table is good enough, if he be not my friend, it is

Isa. 5. 11.

The wise
speech of
Socrates.

too good; or as *Socrates* answered, when he was reproved, because he made no greater preparation of meat and good chear in a feast whereunto he had invited many of his Friends, who said, If they be vertuous there is enough, and if they be vicious there is too much.

Object.

But you will say, That we are required to be hospitable, and the Canons do injoyne the Bishops and other Clergy men to keep hospitality, which is a property commendable in all house-keepers, especially in all them that God hath blessed with a plentiful estate.

Respond.

I answer in few words, 1. If they had the means they might be hospitable. 2. That the true hospitality consisteth not in the multitude of dishes replenished with good cheere, but in the chearful entertaining of friends, pilgrims, and poor men to our ordinary table, moderated with convenient food, and rather with less than more than our Estates can bear, that so we may do the more in other more pious works, which if the *Sodomites* had so done, they had never been blamed for their fuiness of bread.

3. Abundance
of idleness.

*Et nihil agendo
discit male age-
re,* saith *S. Aug.*

3. The next sin of the *Sodomites* was their Idleness, and not only Idleness, but, as the Text saith, *abundance of idleness*. And *Cicero* saith, That they which will be idle, and do nothing, must do a great deal of evil, *Quia oportet desidiosum invenire opus operari*, because the idle person will find out work to do, and that work is alwaies evil; because idleness is rightly said to be the mother and the nurse of vices.

Nam diuturna quies vitiis alimenta ministrat;

And it nourisheth those vices specially which destroy both body and soul.

The benefit of
pains-taking.

And whereas by labour and pains-taking great things are obtained, and as *Erasmus* saith, That which is often done and reiterated, is finished at last; for as

*Gutta cavat lapidem non vi, sed saepe cadendo,
Sic homo fit doctus non vi, sed saepe legendo.*

The

The drops of rain do hollow the hard stone by their often falling on it, so shall any man be learned by continual studying, and any work shall be finished by a constant continuing at it; and then *jucundi acti labores*, the work is pleasant, and the labour bringeth joy, when the work is ended, and remaineth to his praise after death.

But those idle and sloathful persons, that are profitable neither to themselves nor to others, are wholly corrupted, and their disposition and conversation is most odious, and their society to be avoided by all men: For, if you enter into the consideration of those many evils that issue forth from idleness and sloath, no doubt, but you would fly from them as from the plague of your souls. For the idle persons are greatly to be feared in a Commonwealth, because they open the gate to all injustice, and kindle the fire of sedition, and are the cause of the finding out of false and pernicious inventions, for the relieving of their poverty, which for the most part floweth from the same fountain of idleness.

And in very deed, the idle and sloathful persons are no better than very thieves, that steal both from themselves and from the Commonwealth. For

1. An idle man thinketh of nothing else but of his food and of his belly. *Et non solum non acquirit nova, sed & peracta consumit*; and he doth not only not acquire more goods, but he wasteth and consumeth those goods that he hath, saith Saint Hieron; and by doing nothing he brings himself to nothing: And the Wiseman saith, *I went by the field of the sloathful, and by the vineyard of the man void of understanding*; and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall of it was broken down; and grass groweth at his doors: therefore he shall be clothed in rags, and poverty shall come upon him as one that travelleth by the way; That is, suddenly and unexpected, and want like an armed man, against whom there is no resistance: And so, as St. Augustine saith, there is no good comes by idleness, but a great deal of damage and loss to every man, as we see it in

The manifold evils and mischiefs of sloth and idleness.

1. The idle persons are thieves.
1. To themselves.
Hieron, ad De-metriad.
Pro. 34 30, 31:

Aug. in Ep. ad ver.

The burning of Sodom: and

lothful *Eſau*, that loſt the bleſſing of his birth-right, *Quia maluit cibum accipere quam quærere*, becauſe he had rather, through his idleneſs, buy it of his brother, than by taking pains to ſeek for the ſame himſelf. And

2. To the Commonwealth.

Pro. 10. 5.

Eph 4. 28.

2. Idleneſs bringeth many other evils unto men.

2. He is not only a thief unto himſelf, and by his lothfulneſs lives in wants and miſerys, but he is a greater and a worſe thief to the Commonwealth; For as *he that gathereth in Summer is a wiſe Son*; ſo *he that ſleepeth in harveſt is a ſon that cauſeth ſhame*, becauſe that he, doing nothing, yet conſumeth much: and ſo ſtealeth from others what he eateth himſelf; and therefore St. Paul exhorteth the *Theſſalonians* to work, and to eat their own bread; to ſhew unto us, that thoſe lazy perſons, which would not work, did not eat their own bread, but filled themſelves with ſtole meat; and to make this to appear more plain, he ſaith unto the *Ephesians*, *Let him that ſtole, ſteal no more*, but rather *let him labour with his hands, that he may eat his own bread*. And

*Otiū reges, ſimul & beatas
Perdidit urbes*

Eaſe and idleneſs have deſtroyed Kings and Kingdoms: and as *Alexander* ſaith,

Ὡς πολλὰ θνητοῖς ἡ χολὴ ποιεῖ κακὰ.

It is almoſt impoſſible to recount, how many evils eaſe and idleneſs have brought to mortal men: and that both in reſpect of body and ſoul. For

1. Evils to the body.

1. Idleneſs and loth do very much impair the health of

of our bodies, and that rest which a man taketh by negligence, is much more hurtful unto him than painful exercise; and they that think that health needeth a continual rest to preserve it, are like those, saith *Primauday*, which will not use their eyes to behold any thing, to preserve their sight the better; or those that will not speak to preserve their voice: when as indeed the more we use them, the more readily we shall have them; and we see that labourers, and those that exercise themselves in some honest employment, are more healthful, and live longer, than those that spend their time in idleness, which as water standing turns to putrefaction, so idleness corrupts the blood, and fills the body with diseases, and soon brings it unto his grave. But

2. Idleness doth not only destroy the body, but it poisoneth the soul, and produceth many sins, and is the furtherance of all wickedness; for as the Poet saith,

Evils to the
soul.

*Queritur Agisthus quare sit factus adulter,
In promptu causa est desidiosus erat.*

And the same may be said of King *David*, and *Bathsheba*, when he sent out *Joab* to his wonted warfare, and lived himself in an unwonted ease, having nothing else to do, but to walk on the top of his Pallace, then his wandring eyes spied *Uriah's* Wife, and his idle brains conceived thoughts of unchast lust, which at last brought forth the unhappy brood of Adultery; whereas, if he had been now exercised in the pursuit of his enemies, as he had been formerly in his flight from *Saul*, we should have found recorded, to his praise, the slaughter of his foes, and not to his disgrace, the murdering of his faithful friend; for so the very Poet can tell you,

Otia si tollas periêre cupidinis arcus;

Shun idleness, and you shall not be so prone to lust.

And so any man, that is given to idleness is soon tempted

to any wickedness; as to unlawful lust, drunkenness, theft, quarrelling, and all the kinds of injustice.

And therefore seeing the fruits of idleness are so pernicious and so destructive both to body and soul, St. Paul saith, *He*
 2 Thes. 3. 10. *that will not work let him not eat*; and he forbids *Timothy* to
 1 Tim 5. 9, 10. take into the number of their alms women, those younger
 widows that learn to be idle. And St. Hierom tel's us, that as
 a bird, sitting still upon the perch, when he seeth the Fowler,
 may easily be caught, but if he soon flies away, he is safe
 enough from all danger; so a man giving himself to idleness
 is soon tempted to some wickedness; but if he gives himself
 to reading, praying, or any other work of his vocation, he
 shall be the freer from the devils suggestion: and therefore
 he adviseth his friend *Rusticus*, to be never idle, but alwaies
 to be busied about some good work or other, *Ut quando dia-*
bolus veniat, inveniat te semper occupatum; that whensoever
 the devil cometh, he may alwaies find thee working in Gods
 Vineyard, *Quia non facile capitur à diabolo, qui bene vacat*
exercitio; because the devil can hardly hurt us when we are
 busied about any good exercise.

The wisest
 Kings and
 Commanders
 employed their
 Souldiers to
 work when
 they were not
 in war.

Cicero in l. de
 legibus.

A most excel-
 lent Law of
 the Romans.

And the fear of these fore-named bitter fruits of idleness
 moved the wise Kings of *Egypt* to imploy their idle people to
 dig the earth, draw forth water, and to build those *Pyramids*,
 the chiefest whereof is placed by the Historiographers among
 the seven wonders of the world, and which was twenty years
 before it could be perfectly finished, though there were
 three hundred and threescore thousand men that wrought
 about it continually.

And, as *Cicero* writeth, this moved the *Romans* to set forth
 that Edict, That no *Roman* should go through the streets of
 the City, unless he carried about him the badge of that trade
 whereby he lived; insomuch that *Marcus Aurelius*, speaking
 of the diligence of the ancient *Romans*, he saith, that all of
 them followed their labour and travel so earnestly, that he
 having necessary occasion one day to send a Letter two or
 three daies journey from the Town, he could not find one idle
 person in all the City to carry it,

And

And *Gelon* King of *Syracusa* led his people often into the fields to labour the ground, and to plant as well as to fight, lest that through Idleness they should wax worse for want of travel; and *C. Marius*, and other heads of the *Roman* Armies, fearing the dangerous effect of idleness, no less in their host than in their Towns, caused their Souldiers to labour in making of Trenches, when they were not urged by their enemies; and *Claudius*, enjoying an assured peace, employed thirty thousand men, for the space of twelve years, to make the Channel of *Fucinus* to bring good waters unto the *Romans*. And so did *Adrian*, *Scipio Nasica*, and divers other great Commanders, devise imployments to keep their Souldiers from this deadly sin of idleness, which pricks them forward to rob and steal, to quarrel and be drunk, to get bastards, and to commit all other wickedness, that are the bitter fruits of this poysoned weed of idleness, and which we see too frequently done by those idle Souldiers that have nothing else to do, but to walk with their sword by their side to see where they shall find opportunity to rob and steal.

And therefore I wish our Commanders would do as those wise men did, put them to work when they are not upon service, for I conceive that would prevent many evils that their idleness doth prompt our Souldiers to effect, and the poor men that suffer dare not speak against them: or if they do complain to their Commanders, their answer will be, at the best, but, Tell us who they were that robb'd you and they shall be punished; but alas, how can the poor man, that must follow his labour, watch that idle fellow, that hath nothing else to do, but to watch his opportunity to do his mischief, when no man seeth him? These things are not well, for the loss of a Goose, or a Pig, or a Hen, is as much to a poor man as the widows mite was in respect of the great gifts that the great men threw into the Treasury, and I must tell you of it, though you be never so much offended for it.

But to shun this cursed idleness, which is the fountain of ignorance in the Scholars that take no pains, and of wickedness in those Souldiers that have nothing else to do, but to gad

A good answer, but to no purpose.

What the Gallants do to shun idleness,

up

up and down; therefore many of our young gallants will spend their time at dice, or cards, or the like vain and foolish games, and say, that if they cannot win, they were better lose, than be idle.

To these men I'll say no more, but desire them to consider the cursed effects, that their games and plaies do oftentimes produce, as quarrels, murders, blasphemies, and the overthrow of many houses and families: and how can they expect a blessing upon that gain, which they have gotten by such games, whose foundation is laid upon covetousness, and which have been so infamous, and so abhorred of all the ancient Sages; that *Chilon* being sent an Ambassador from *Lacedamon*, to *Corinth*, to treat of a League and amity to be concluded betwixt them, and finding the Rulers, and the Nobility of *Corinth* playing at dice, would not speak a word of his Commission, but returned back and said, that he would not stain the glory of the *Spartans*, with so great an ignominy, as to joyn them in society with dice-players.

Chilon refuseth
to make ami-
ty and league
with dice-
players.

What is worse
than to be i-
dle.

You see then (as I believe,) that to spend your time in playing to shun idleness, is worse than to be idle, when it is better to do nothing, than to do the things that produce such evils: and that idleness is so hatefull, and so prodigious a sin, that it destroye *Sodom* and *Gemorrab*, *Admah* and *Zebaim*.

And indeed idleness doth keep *Ireland*, which is a brave Kingdom, poor and full of beggars, and is able to destroy us all, if we do not root it from us, and betake our selves to be industrious; the schollar to take pains to get learning; the labouring man to till the ground, to get food for himself and others; the Judge to search out the truth, and to do justice, to preserve peace and amity among all men; and so every man in his vocation to do his duty, and never spend that pretious time which God hath given us in idleness, which produceth so many evils both in the young and old, for what makes the schollar a dunce but idleness? What makes the gentleman unfit for any office or employment, either in Church or Common-wealth but idleness; and what makes the com-

mon

mon people in this goodly Kingdom, poor and beggarly, but idleness, the which vice, if we could root it from us, we needed not to fear to have it inferior to the best.

But idleness hath spoyled it; for though it hath been created above five thousand years ago; yet in most places it is no better husbanded, than when God first created the same; a shame for the sons of Adam, to leave their Garden so.

Idleness spoils
the Ireland.

4. The last, but not the least sin of the Sodomites, is said to be, *manum pauperis & egentis non confirmavit*, saith Tremelins, she hath not strengthened the hand of the poor and needy; that is, she hath not relieved those poor men that were in want, nor assisted those weak men that were oppressed, and stood in need of help: So, that by the not strengthening the hands of the poor and needy, I understand only the sins of their omission; not the robbing of the poor, or the making of many men poor, but not relieving and comforting them that were poor, a far lesser sin than the other; and not the oppressing of any man, or the taking away of any mans house or lands, or other right; but the not strengthening, and assisting, and helping him, that stands in need of their help, to gain his right: a sin, thought to be no sin in these dayes; and yet you may see this was the sin of Sodom, this omission of doing their duty, was the sin that destroyed them.

4 Neglect to
strengthen the
Poor & needy.

I would all
oppressors
would well
weigh this
point, & all the
the neglectors.
to help the
oppressed.

And this sin of the omission of their duty, consisted as I said, of these two branches.

1. Not relieving the Poor.

2. Not assisting them that needed their help.

3. Branches of
this sin of o-
mission.

1. God commandeth us to help and to relieve the poor; For if thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him, or strengthen him saith the Original; yea though he be a stranger, or a sojourner, that he may live with thee.

1. Branch to
relieve the
poor.
Levit. 25. 35

And

A threefold
benefit of re-
lieving the
poor.

1. Benefit.

The burning of Sodom : and

And the relieving and giving alms unto the poor, saith *Antoninus*, brings a threefold benefit unto our selves.

1. The blessings of God in this life ; for *blessed is he that considereth the poor and needy, the Lord will deliver him in the time of his trouble* : and this is a great blessing indeed, if you consider how great and how many are the troubles of the righteous, and how impossible to escape them, if the Lord will not help to deliver us.

2. Benefit.

Math. 15. 34.

2. It furthers us to attain unto eternal life ; for Christ will say unto them, *Come ye blessed of my father, inherit the Kingdom, prepared for you from the beginning of the World ; for I was an hungred and ye gave me meat, I was thirsty and ye gave me drink.*

3. Benefit.

Verse, 42.

3. It helps to escape eternal damnation ; for the Lord will say to them that neglect the poor, *Depart from me ye cursed into everlasting fire, prepared for the Devill and his Angels ; for I was an hungred and ye gave me no meat,* — and he can never say so them, that have been beneficial and bountifull unto the poor.

Therefore *Abraham* and *Lot*, were ready to receive, and to entertain, the strangers that they never saw before ; and the *Sodomites* worthily perished for abusing them, instead of strengthening them.

Quest.

But then it may be questioned, *Who are those poor that we ought to relieve ?* Because there be many poor, that ought rather to be avoided and punished, than relieved.

Two sorts of
poor that de-
serve not to be
relieved.

It is Answered that there are two sorts of poor, that deserve not to be relieved, but ought rather to be punished, and banished, from every Common-wealth, that should not suffer them to live amongst them.

1. Sort.

2 Thess. 3. 10.

1. The idle and lazy get-nothing, that are strong and able to work, and yet had rather beg than labour ; of whom the Apostle saith, *He that will not work, let him not eat.*

2. The

2. The riotous and unthrifty spend-all, that either by 1. Sort. plaies, drinking, and whoring, or the like dissolute wayes, drive their whole state, lands, houses, and all, through the narrow passage of their throat, or upon a cast at dice, do cast all away; and these ought rather to be punished than pittied; because that such a pittie to such unworthy members, is, as a worthy Divine saith, the mother of licentiousness, and licentiousness the mother of contempt, contempt the mother of sedition, sedition the mother of rebellion, and in the end rebellion will prove, the confusion and desolation of every Common wealth, that will suffer such persons, to increase and swarm amongst them.

But the poor here meant, are the impotent by birth, or any other casualty, not to be avoided, as the fatherless, the aged not able to labour, the blind, the lame, the decayed housholder, by fire, by Sea, by thieves, or any the like waies, and such other poor, that voluntarily, and licentiously, pull not poverty, and beggary, and wants, upon their own heads.

To these poor and impotent persons, we ought to be mercifull, as our Heavenly father is mercifull, and to relieve them according to their necessities, and the uttermost of our abilities, Luke. 6. 36.

And the Primitive Church, when the *Greeks* mutined against the *Hebrews*, about the neglecting of their poor, appointed Deacons to be the disposers of the common treasury, which *Judas* discharged while Christ was with them; and because that was a matter of great charge, and a most acceptable service unto God, to relieve the members of Jesus Christ, they thought fit to chuse not the meanest of the people, but men full of the Holy ghost, as Philip that preached the Gospel unto the *Samaritans*, and baptized all them that believed, and Stephen, that preaching Christ became the first Martyr of our Saviour. How carefull the primitive Church was for the poor. Act. 8. 5. Act. 6. 7.

Whereby you may perceive, how carefull they were to prevent all *Judasses* to defraud the poor; by appointing Church-officers, yea, some of the chiefest officers, to take

H h

that

Act. 14 17.

The care of
the poor
committed to
the best men.

that charge upon them. For not only the Deacons, but the Apostles also themselves, did many times execute the same function; as when St. Paul brought alms unto his nation; and the other Apostles, did never so discharge themselves of this duty, but they had a continual care thereof.

And therefore seeing the ministry of the poor, is so religious a work, so well pleasing unto God, and a special part not of the Ceremonial, but of the Moral and chiefest service of God, the care of the poor, the over-sight of Hospitals, the helping of Widows and Orphans, and the like works of charity, were thought fittest to be committed to the Bishops charge, and those whom they thought to be most able, and most conscionable men.

And although that heretofore, *bona ecclesia bona pauperum*, the goods of the Church; that is, the common treasury of the Church, were the goods of the poor: And St. Ambrose saith, *It is lawfull to sell the Vessels of the Church, to feed the hungry, and to redeem Christian Captives*; that is, as I conceive, when no other means can be found to do it: For so good *Ethelwaldus* Bishop of *Winchester*, thinking it unfit, that the liveless Temples of God should abound with riches, and the living Temples of the Holy-ghost should starve for hunger, did sell the furniture of his Church, and the plate thereof, to relieve the poor in a great famine: because then, the goods of the Church are put to the best use, *cum calix ab hoste redimit, quos sanguis à peccato redemit*, when they shall save them from death, whom the blood of Christ hath redeemed from sin.

Yet now, covetousness having crept into the hearts of men, and that ancient care for the poor, being as it was in *Sodom*, of all sorts almost wholly neglected; I see we range in most places, the overseers of the poor, and the Collectors for them, among the basest drudges of the City, when every rich *Dives* thinks himself not bound to give, and much less bound to gather money for poor *Lazarus*.

And therefore it is my hearts desire, and my humble suit to those, that are by statute made the overseers of our over-
seers

The Authors
request to the
Justices of the
Peace in be-
half of the
poor.

feers for the poor, to take care that the distressed members of Christ, may be more charitably provided for, according to the true meaning of those good Laws, that are excellently established in this case, that they may not wander, and beg, and be ready to starve, as many of them do in most places, which was the sin of *Sodom*, that hastened their ruin and destruction, when they would not hear the cry of the poor, whom God hath heard.

2. The next branch of the omission of their duty, was the not assisting them, or not strengthening them that were in need of help, and strength: And here many sorts of men are comprised in this branch; when as wise men and rich men may stand in need of help, as well as poor men: for though in some places for explanations sake, the same thing is set down by two words; yet here I take these two words in the largest sense, to signify, as I said, first the not relieving the poor; and secondly, the not assisting them that needed our help: And those may be very many many men; as the sick to be visited, the ignorant to be instructed, and especially the injured and oppressed to be righted and defended, from his wrongs and oppressions: For so *Job* professeth that he did, saying, *I delivered the poor that cried, and the fatherless, and him that had none to help him, that is, out of the hands of their oppressors, and I brake the jaws of the wicked, and plucked the spoil out of his teeth:* For he thought it not enough to do no wrong unto his neighbours, or not forcibly to take away their Lands and their houses; but he conceived it his duty, to hinder others to do the same, and to help the oppressed unto his right.

1. Branch of their sin of omission.

Job. 29. 12. 17.

And so *Judge-Job* was a good Judge indeed, and a good helper of all that stood in need of help: But now men think they are very just, if themselves do not take away mens houses and possessions, and it were well if they did not; but for the powerfull men and Judges of our times, to hinder tyrants and oppressors to wrong the weaker sort, as *Job* did, they will never trouble themselves with it.

Our Judges are not, I dare swear it, like *Judge-Job.*

The burning of Sodom : and

But I will tell you, that not only this sin of oppression, is one of the four crying sins, according to the *Distick*,

*Clamitat ad caelum vox sanguinis & Sodomorum,
Vox oppressorum merces retenta laborum.*

But also the suffering of oppressors, like the great fishes of the sea to devour the lesser, crieth so loud and so pitifull in the ears of the just Judge for vengeance, both against the unjust oppressors, and the careless beholders and neglecters, to strengthen the hands of the oppressed, that it destroyed *Sodom* and *Gomorrhah*. *Admah* and *Zeboim*, and hath been the ruin and destruction, not only of the doers of such injustice, but also of many others, even whole Cities, and Common wealths, for being either the abettors, of wrongs, or the neglectors of the execution of iustice upon offenders, and relieving the oppressed that were abused. For,

*Tit. Livius l.
1. p. 9. relates
the same.*

Plutarch writes, that *Romulus* and *Tatius*, having agreed to govern the *Romans* and the *Sabines* joynly, the kinsmen of *Tatius* committed a certain murder upon the Embassadors of *Laurentum*; and *Tatius* neglected to punish them, and to satisfie the wronged *Laurentines*; and they to revenge the injustice done unto them, committed the like murder upon *Tatius* himself, which *Romulus* did likewise let pass unpunished; whereupon the wrath of God was so incensed, that the plague was so grievous, both in *Rome* and *Laurentum*, that men fell dead suddenly, the earth brought forth no fruit, the bruit beasts delivered no increase of their kind, and it rained down drops of blood.

*Plut. in Rom.
p. 34.*

And then they perceived, it was the vengeance of God upon these two Cities, for their neglect of doing justice upon the murderers of *Tatius* and the Embassadors: and therefore all the murderers were apprehended and executed, and immediately the wrath of God was appeased, and these plagues ceased in both Cities.

*Plut. in Camil.
p. 141.*

The same Author in the life of *Camillus*, sheweth that the injustice of the *Romans*, in banishing *Camillus*, and the neglect

neglect of doing justice to the *Gauls*, for the wrongs they received from the *Roman* Embassadors; and so likewise the refusal to do right unto *Aruntius* against *Luculo*, that kept *Aruntius's* Wife from him, were the cause of the destruction, and Conquest of *Tuscany*, and the sacking of *Rome* by the *Gauls*: For *Aruntius* greived that he could have no justice, by reason that *Luculo* was supported by his great friends, he went unto *Brennus*, and served for his guide into *Tuscany*, just as *Don Julian* did the *Moors* into *Spain* against *Roderigo* the last King of the *Goths*, for the wrongs he had done unto him.

How God
plagueth the
neglectors of
relieving the
oppressed.

And to give you but one example more, how the *Lacedaemonians* were rightly punished, by the just judgment of God, and lost the whole *Empire* of *Greece*, for neglecting to do justice to a poor oppressed man; for two *Lacedaemonians* passing over the plain of *Leuttra*, lodged in the house of *Scedafus*, who had two very handsome Women to his daughters, whom, as they returned home, they found alone, and their father absent, so they first ravished them, and then killed them both.

Diodor Sicul.
l. 15 c. 34.

And the father seeing his Daughters slain, went to *Lacedaemon* to crave justice against the Malefactors; but they were so potent, that they soon corrupted the lord Judge, and stopped the course of justice; whereupon poor *Scedafus*, pouring forth in the bitterness of his soul, infinite maledictions against them and their whole state; went home and killed himself upon the grave of his two Daughters; whereupon the wrath of God was so kindled, that he stirred the *Thebans* to war against the *Lacedaemonians*, and the ghost of *Scedafus* appeared to *Pelopidas*, one of the chief Captains of the *Thebans*, and encouraged him to give them battle on the plain of *Leuttra*, where he and his two Daughters were buried, and where the injustice done them, and their death, should be revenged by the just God upon the *Lacedaemonians*, who accordingly lost in that place, both the battle and the whole *Empire* of *Greece*, which they had possessed for many years.

An example
of Gods justice
worthy to be
remembered.

And

Which I have
seen some
Judges to be.

Job 29. 17.

Cicero offic.
1. 2.

If justice were
in the Courts,
there would
be less oppres-
sions in the
Countries.

And the consideration of these, and many other the like Examples that I could produce, makes me to wish that Judges and great men would remember how hainous a sin it is, and how odious in the sight of God, and in the opinion of the very Paynims themselves, & how dangerous to the whole Commonwealth, for a Judge to be unjust, and through partiality to neglect the wrongs and injuries done to oppressed men, which things do make the offences of some particular men to become many times the sins and transgressions of the whole state, and draw the wrath of God upon the same, for suffering such injustice, and such oppressions to pass unpunished, as upon the whole Tribe of *Benjamin* for the abuse done to the Levites wife; *Pallasque exure* ---- when as none could be found therein like *Job*, that would strengthen the hand of the oppressed, and pluck the spoyl out of the teeth of the wicked.

And no marvel that God should punish and destroy whole Cities, Kingdoms, and Nations, for the neglect of justice; because the very Heathens, by the sole light of nature, can tell us, That justice is the Lady and Queen of all vertues, *Et cuius vis tanta est, ut nec illi quidem qui maleficio & scelere pascuntur, possint sine ulla particula iustitie vivere.*

Anyet we shall scarce find justice in any place, but oppressions and forcible entries into our neighbours lands, houses, and possessions, and holding the same by the Law of strength, favour, and friendship; and more I have seen in one County of this Kingdom, within one *Lustrum*, than I saw in *England* in all my life.

And how comes this to pass? But because the unjust oppressions of their brethren are not sufficiently, and so severely punished as they ought to be by the Magistrates, and the Courts of justice, and those silly, simple, and corrupted Juries, that wink at them, and let them pass with an *ignominia* without blame; for I dare boldly say it, that if there were justice severely executed upon such offenders in the Courts, there would be fewer forcible entries, and less injustice done in the Countries, For as the old Distick saith,

Oderunt

Oderunt peccare boni virtutis amore,

Oderunt peccare mali formidine pœnæ.

But as I have freely without fear published to the world and displayed some of the vices and corruptions of men, so God may let me live yet a little while to paint out some more of those masked sins that hath drawn, and will draw more Wars, Plagues, and other judgments of God upon us, if we do not repent and forsake our sins: for though it was a most excellent and a most religious work of my Lord Deputy to proclaime a special time of fasting and humiliation, yet this will not appease Gods wrath, unless we do, as the King of Ninevey saith, *Every man forsake his pride*, and be covered with sackcloth, and cry mightily unto God, yea, and *turn everyone from his evil way, and from the violence that is in their hands.*

Jonas 3. 8.

And we see men can be contented to obey your Grace's Proclamation, to fast, and to come to the Church to pray, and cry to God for mercy: but whom do we see forsaking his evil waies, restoring the pledge, and making satisfaction for the wrongs that he hath done, the oppression, the Sacriledge, and the unjust taking away of *Naboths* Vineyard, the lands and possessions of his neighbours? Very few do this, and the doctrine of satisfaction and restitution is out of date, and Sacriledge is no sin, but a sweet morsel to those *Theophoroi* that by the last rebellion have gotten them into their hands.

Ezek. 18. 7.

Chap. 23.

The doctrine of Rebellion, Sacriledge, satisfaction and restitution, as we preach them, are believed by the worldlings to be no true doctrine.

So whom do we find labouring to destroy or to suppress those *Canaanites* that destroyed both King and Kingdom, and whom God hath commanded us to root out, but that in many places, by too many men, they are not only suffered to go unpunished, but, as the Israelites did with the *Canaanites*, and joyned themselves with *Baal-Peor*, so do many of us so far countenance, assist, and joyn with our *Canaanites*, that we see them flourishing in all Courts, and overswaying them that suffered most for his late Majesty.

But

Prov. 4. 1.

Prov. 5. 8.

But though, as *Solomon saith*, I see the oppression, and the injustice that I have seen under the Sun, and the tears of such as were oppressed, and had no comforter, because of the power that was on the side of their oppressors: and they had no comforter; twice repeated, to shew them the strangeness of it; yet, as the *Wise man saith*, I must not marvel at this oppression of the poor, and the violent perverting of judgment and justice, but rather rest very well satisfied and contented with it, because he that is higher than the highest regardeth it: and he knoweth how and when to render vengeance to the oppressors, and to punish the unrighteous Judges of all the abettors of such wickedness; as here you see he destroyed *Sodom* and *Gomorrhah*, *Admah* and *Ziboim*, and many other famous Cities and flourishing Commonwealths, that I could shew you, for their injustice in sparing and countenancing the wicked, and not strengthening the hands of them that stood in need of help.

And if you will not hear my words, nor regard these examples of my wrath, *I swear by myself, saith the Lord*, your house shall become a desolation, and I will make your Land a wilderness, and your Cities not inhabited; and It shall be easier for *Sodom* and *Gomorrhah* in the day of judgment than for you.

Rev. 11. 3.

And now to parallel the sins of old *Sodom* with the sins of the City which is spiritually called *Sodom*:

Ezek. 16. 49.
The parallel
betwixt the
sins of the old
Sodom and the
new *Sodom*.

* And if you
would know
what City the
same is, you
may see it in
the Great An-
tich. l. 2. p. 11.

I say 1. For the superlative pride of our City that is spiritually called *Sodom**, and of her Apes that imitate her, that may so infallibly be seen in every place, passing the pride of this old *Sodom*, and sprung from poor female excrements, with the disdain of Gods gift, by the transposing of *Evals* sin upon *Adams* head, as being more impudent to bear it, when he should have been the first to reprove her, I say no more, but that I do admire, adore and magnifie the inexpressible and incomprehensible patience of God, that he raineth not fire and brimstone upon their heads, to consume them and their *Tyras*, as he did upon *Sodom* and *Gomorrhah*,
and

and I wonder that our Preachers do not exclaim much more than they do, against this their undeniable excessive vanity and pride, but that some of them do most shamefully herein exceed the very sons of *Lucifer*.

2. For her *fulness of bread*, which consisteth in gluttony and drunkenness, that is not so palpably seen as her pride, for chambering and wantonness are more secretly done; and they that are drunk will be drunk *in the night*, saith the Apostle, therefore cannot be visibly perceived, but I believe their idleness all daies manifesteth what works they do in the nights.

3. For the abundance of idleness of our spiritual Sodom, I suppose she justifieth her elder sister, for passing over the poor, and trades men, that must labour, or lack sustenance, I could observe little in very very many of her Nobility, Gentry, and Ladies, but to rise, and powder their Tyaras, dress their heads, paint their faces, and make them ready for dinner; and after that, to stay for their Coaches, to visit the *play houses*, which are in their *Elfishan fields*, where they are filled with all delights, so that insensibly they do pass their whole time in pleasure, and as the prophet saith, *In a moment go down to hell*: And how *Sodom* could be any fuller of idleness than this, I know not how to imagine. And

Which doth pity me very much that any of such fair creatures, made so sweet by God, should be so deluded by the devil as to be brought to eternal flames.

4. For their neglect to strengthen the hands of the poor and needy, but rather to weaken them, beyond measure, this Petition lately delivered to me, and many other Arguments of like kind do sufficiently manifest what care is had to strengthen the poor members of Jesus Christ in most places.

I

To

TO THE
 Reverend Father in God
 Gryffith Lord Bishop of Ossory,
 AND TO
 The rest of the Justices now sitting
 at the Assizes in Kilkenny.

The humble Petition of Thomas Dolany, Katherine Crook, and Sheely Healy of Cun-nyhey in the County of Kilkenny very poor miserable people;

Humbly sheweth,

That your Petitioners being lamentable poor distressed creatures, having nothing in the world to relieve themselves, & ten small children but their hand-labour, and the Charity of well-disposed people, that upon Saturday last the Collector of the Hearth-money came into your poor Petitioners Cabins, and by force took from them all the goods they had borrowed from other people to buy their children meat as Distresses for the Hearth-money, they being not worth twelve pence in all the world;

Humbly prayeth for Gods Cause they may have the goods restored them again, and discharged from the said Hearth-money.

And they will pray, &c.

And if the sins of that City that is spiritually called Sodom, and other Cities that are like it, doth ~~not~~ *multis parafangis*, so many waies and degrees exceed the sins of old Sodom, may we not fear, that after the Lord hath used the foresaid waies to reclaim them which he used to reclaim the old Sodom, and they will not be reclaimed, as the Prophet saith of the Jews, he will rain fire and brimstone upon them to consume them and burn them, as he did Sodom and Gomorrah; I am much afraid of it, if they do not speedily repent. and forsake all these sins; because that as a Father saith, *Quorum vitia imitamur, eorum exitum perhorrescamur*; we should fear the like end, when we commit the like sins, and especially, when our sins are greater and more odious.

[Isa 42. 25.]

And as these sins burned the old Sodom; so since I preached these Sermons*, these very sins, with the other sins far more odious and more abominable in the sight of God, as the killing and murdering of the two Witnesses of Jesus Christ, the King and the Bishops, hath moved the Lord to rain upon that City that is spiritually called Sodom, *Rev. 11. 8. brimstone and fire from the Lord out of heaven*; and hath so lamentably destroyed both the City and her Sanctuaries, that few would believe the strangeness of her ruine unless they saw it: And let us never lay it upon any other Author, but upon him that is the prime Author and the just inflictor of all our punishment, as the Prophet sheweth.

* Within about one month after. And what City that is, you may see in the second book and p. 11. of the Great Antichrist.

[Isa. 42. 23, 24.]

Yee, such is the subtilty of Satan, that as the crafty Fox when he had slain the poor mans Lambs, as those murderers did these innocent Witnesses of God, and was hunted to be punished for his bloody slaughter, he started out a Hare, that lay very quietly in a bush, and perswaded the dogs, that he was the murderer of all the Lambs, and they left the Fox to pass away free, and tore the silly Hare all to pieces: So those Foxes, that committed the foresaid sins that have burnt up our Cities, more than one, may perswade the silly people it was the Papists or Atheists that did the same; but they that saw how it was done, and do see it now being done, and do seriously and rightly consider it, will find it could be none

other hand, that could do all this, but the hand of him that is Almighty; and the searching for other Authors is, in my mind, but *Nodum in scirpo quære*; and perhaps to condemn the innocent for the nocent.

7. The last part of this Tragedy is the end, or final cause, why the Lord rained brimstone and fire upon these Cities, and that is threefold:

1. In respect of God for his own glory, to shew himself just and true in the punishment of the wicked for their sins and oppressions.

2. In respect of the Sodomites, to give unto them their just reward, what they deserved according to their works; for the Lord saith to every man, as he said unto Cain, *If thou dost well shalt thou not be accepted? And if thou dost not well, sin lieth at the door*; that is, the punishment of thine evil deeds hangs, like the Sword of *Damocles*, over thy head, and thou shalt not escape, because God is no respecter of persons, but will render to every man according to his works.

Gen 427.

Psal 61.12.

3. In respect of all other Cities, Towns, and Villages, and all of us, whosoever, and whatsoever we be? but especially, of that City which the Angel saith, is *spiritually* called *Sodom*, and *Egypt*, and the City where the Lord was crucified, and which I conceived, and published to the world, to be the City of *London*; and shewed the Reasons why *London* is there understood to be that City; that therefore being like *Sodom*, and *Egypt*, and *Jerusalem*, where the Lord was crucified, that were all destroyed for their wickedness, and as I shewed you *Sodom* was burnt with fire and brimstone, it should repent, and abhor her self in dust and ashes, for being the seat, throne, and receptacle of those murderers, that crucified again the Lord, in his two Witnesses, our late most gracious King, and all his Magistrates, and the Bishops, with all the lawful Ministers of Christ; lest that for not repenting,

and

and not bewayling for the rejoycing and mirth that they made for the death of those two Prophets; they of this spiritual *Sodom* shall likewise perish as the old material *Sodom* perished before. Rev. II. 10.

And as the City of *London*, by this example of *Sodom*, should take heed and repent for fear of the like ruine and destruction, so should every City, and every man, that had the least finger in the bloud of those Witnesses, repent in Sackcloth and ashes, lest if they escape the fire from heaven they shall suffer a far worse fire in hell for evermore.

For, as the Apostle saith, *whatsoever is written aforetime, is written for our admonition, that those things which hapned unto them might be for ensamples unto us, to teach us to beware of the like sins lest we should taste the like punishment, because God is no respecter of persons, but is most just and righteous, to render to every man according as his works shall be.* 1 Cor. 10. 11.

And therefore this burning of *Sodom* with fire from heaven should be a fair example for the *spiritual Sodom*, and all that will be like *Sodom* in offending God, to repent and amend their lives that may prevent their destruction, and obtain pardon through the grace and merits of Jesus Christ our Lord, To whom be all glory and dominion for evermore, *Amen.*

Jehova Liberatori.

FINIS.



The FRUITFUL FASTING.

MATTH. 4. 2.

*And when he had fasted forty dayes, and
fourty nights, he was afterward an hun-
gred.*

Touching the full Understanding of this part of
Scripture, that relates our Saviours Fast, you are
to observe these Four Points :

- 1. The *Person*, that fasted : *Christ.*
- 2. The *Act* : *Fasted.*
- 3. The *Time* : *Fourty dayes, and fourty nights.*
- 4. The *Consequent* : *He hungred.*

1. *Christ Fasted*, as the Possillers do observe, for three
special Reasons :

- 1. *In Remedium.*
- 2. *In Exemplum.*
- 3. *In Incitamentum.*

A

1. In

Exech. 18. 1. *In Remedium*: For the Remedy of our Disease; for *Our Fathers have eaten sower grapes, and the Childrens teeth were set on edge: Adam*, by his eating, undid us all, in *Paradise*; therefore Christ, that came to bear our infirmities, *fasted* forty dayes in the *Wilderness*: For, as the Prophet saith, That he was *born* to us, and *given* to us; so he *fasted* for us, that had no need nor cause to fast for himself, saith *S. Ambrose*.

Esey 9.

Amb. 1. 4. in Luc.

Theophylact, in c. 4. Matth. 2. *In Exemplum*: He fasted, saith *Theophylact*, not that he had any need to fast, but for our *example*, and for our instruction, to teach us, how *useful*, and how necessary it is for us to *fast*, to avoid the temptations of the Devil: For here you see, as soon as ever Christ was *baptized*, the Tempter came unto him; and as soon as ever we *give* our selves to Christ, and resolve to *serve* our God, the Devil will be ready to hinder us: therefore we must fast and pray to preserve us.

3. *In Incitamentum*: He fasted, to give way and occasion to the Tempter to try him; so we must not shun the *occasions*, that the Devil may take, to tempt us; but strive, and use all means, to *overcome* his temptations: For, as God draweth good out of *evil*, so Satan will endeavour to corrupt the *best good* that we do; as when we do *fast*, or do any other work of piety or charity, he will strive to make us *proud* thereof, and to esteem the same to be meritorious.

2. The AG, 2. For the AG here mentioned: It is said, that Christ Fasted; Wherein you are to observe,

Fast, two-fold.

That, Fasting is, either

1. *Corporal.*

2. *Spiritual.*

And

The Fruitful Fasting.

3

And we find:

- | | | | |
|---|---|--|--|
| 1. The <i>Corporal Fast</i> to be, either | { | 1. <i>Evil.</i>
2. <i>Indifferent.</i>
3. <i>Good.</i> | 1. The <i>Corporal Fast</i> .
Three-fold. |
|---|---|--|--|

1. The *Evil Fast*, is done by many kinds of *evil men*, and to *evil ends*; as of the *Voluptuous*, to increase his greedy desire of deliciousness; and of the *Covetous*, to save his purse, and to increase his wealth; and of the *Hypocrite*, that, like the *Pharisees*, do fast and pray, that they might be *seen of men*, and so thought to be *religious*; that they might the sooner deceive their Neighbours, and devour *Widows houses*, under the colour of long prayers.

1. *Evil.*

2. The *mean kind of Fast*, which of it self is indifferent, and neither good nor evil, but as the circumstances shall be that do accompany the same, is likewise of divers kinds; as of the *Philosophers*, that fasted, *Propter modestiam*, to preserve the rules of sobriety and temperance; and of the *Physicians*, that prescribe Fasts unto their Patients, *Propter sanitatem*, for their healths sake; and of *Magistrates* and *Politicians*, that command *abstinence*, and a Fast from divers things, at several times, for the good of the *Common-wealth*; and of the *poor* and *needy*; which is a *coactive forced Fast*, for *necessity* sake. But,

2. *Indifferent.*

3. The *Good Fast*, is an abstinence from meat and drink, to *tame and subdue the Lusts of our flesh*, and thereby to make, both our Bodies, and our Souls, the fitter, and the better qualified to serve our God.

3. *Good.*

And for this *good and religious Fast*, Four things are especially to be observed.

- | | |
|---|--|
| { | 1. The <i>End</i> : For which Causes we do Fast.
2. The <i>Manner</i> : How it is to be performed.
3. The <i>Fruits</i> and <i>Benefits</i> of it.
4. The <i>Motives</i> : That should persuade us to use it. |
|---|--|

A 2

1. You

The Fruitful Fasting.

1. The End
of our Fasting
Three-fold.

1. You must consider to *what End* you Fast; for, as I said before:

*Jejunat justus, Medicus, Simulator, Avarus
Spiritus, Carni, Laudi, Studio retinendi.*

And therefore, the *good Fast*, of the godly and religious man, that it may be good indeed, must be,

1. *Ut caro mortificetur*: That our fleshly Lusts may be mortified.
2. *Ut mens elevetur*: That our Minds and Souls may be elevated and quickned, to be the better enabled to Pray, and to serve our God.
3. *Ut pauperibus detur*: That the Poor might be relieved, with that portion of meat, which we spare from our selves.

1. *Ut caro
mo. rificetur.*

1. Then, We must *fast*, to take a kind of *revenge* upon our bodies, and in justice, to *punish* them, for their former *liberty*, in the *abuse* of Gods creatures, which he hath given us for our *comfort*, and we, by our *gluttony* and *drunkenness*, have abused them to our *destruction*: Therefore we should *fast*, to suppress these *sinful lusts* of the flesh; for, as the Poet saith:

Sine Cerere & Baccho friget Venus:

Lust is never so strong in an hungry belly: And you know what experience teacheth you: *Si olla dispumat minnuendus est ignis*: If your Pot seeths over, you must lessen your fire; and if the fire be too great, you must take away the fuel: For, as Solomon saith, *Where no wood is, there the fire goeth out*: So, where *Wine* and costly-fare is laid aside, and all other meat and drink is kept from us, the *heat* of fleshly lust must needs be allayed. And *Johan. Cassianus* saith: That, *Nunquam poterit ardentes Concupiscentie simulas*

Prov. 26. 20.

*Cassian. de in-
stirur. monach.
1. 5.*

mulas inhibere, quisquis desideria gula refrenare non querit : That man shall never be able to suppress the scorching flames of Lust, whosever he be, that endeavoureth not to bridle the desires of his throat.

And this we should also do, to shew our unworthiness to receive any thing at the hands of God : For, as St. Gregory saith : *Indignus est peccator pane quo vescitur & lumine celi quo illuminatur :* Theunner is unworthy of the bread that he eateth.

2. We should fast, that our minds may be elevated to think of heavenly things; for, *Ut falco tenuissime nutritus, altissime volat, & praeda est infestissimus,* saith a Father: As the Hawk, that is slenderly kept, flieth the highest, and is most greedy of his prey; so the Mind, that is not over-charged with surfeiting and drunkenness, but is freed from the grossness of earthly food, is a great deal apter to conceive heavenly thoughts; and as our Bodies do hunger after earthly things, so our Souls might the better learn to hunger and thirst after Righteousness. And therefore S. Bernard saith: That, *Jejunium Orationem roborat, & Oratio Jejunium sanctificat :* Our Fast doth strengthen our Prayer, and make it the more servent; and our Prayer doth sanctifie our Fast, and make it the more acceptable in the sight of God : And therefore our Saviour Christ, and so the Church of Christ, doth alwayes joyn Fasting and Prayer together.

2. Ut mens elevetur.

Bern. in Ser. de Jejunio.

3. We should fast, that we may relieve the Poor, with that which we spare by our fasting; that the Poor might be the better, and we no poorer for our fasting; or otherwise, saith S. Gregory : *Non Deo sed sibi jejunat, qui que ad tempus subtrahit non inopibus, sed ventri post modum offerenda custodit :* He doth not fast to Gods glory, which giveth not to the poor, the things that he spareth, but reserveth them to be bestowed afterwards upon his own belly : But he is blessed of Christ, that afflicteth himself to refresh a poor Christian; because that herein he doth imitate Christ

3. Ut pauperibus detur.

Gregor. in pastor. c. 44.

Cyrl in leuit.
1. 10.

himself, who gave his Soul for his Brethren, as Cyrl saith.

2. The manner of our fasting.

2. For the *manner* of our Fasting, it must be qualified with these three conditions.

1. *Moderate.*

1. It must be *moderate*, neither *too little*, nor *too much*; for *too little* Fast is no Fast at all, and by *too much* excessive fasting, either *too long* or *too often*, instead of vanquishing an *Enemy*, we may kill a *Friend*; and instead of making our selves the *fitter* to serve God, we may make our selves *unable* to discharge our duties; as we may read, *Origen*, and divers others of the Primitive Fathers by *overfasting*, overweakened themselves so much, that oftentimes they lay *long* before they could recover their *strength*, to exercise their function.

2. *Discreet.*

1. In respect of the time.

Ecclef. 3. 4.

2. It should be *discreet*, in due time, and by fit persons, for all times may be fit for *Prayers*, but not for *Fasting*; for as, *Musica in luctu*, Musick is very *unseasonable* in the time of mourning, so it is to *fast* in the time of *Jubilee*; and wise *Solomon* tells us, There is a time for all things, a time to *laugh*, and a time to *weep*; a time to *fast*, and a time to *feast*; and it is wisdom in every man to observe the time that is fit for every act; as to sow our *Seed* when the *season* requireth, and to *fast* then especially when our *sins*, as now they do, have brought down the *judgments* of God upon us, and not to do as the mad *Presbyterians* did in *Scotland*, when King *James* prepared a *Royal Feast* to entertain some *Embassadors*, they proclaimed a *Fast* to cross the good King, and to shew their own *folly*; and as some do amongst us now, to visit *Plays* and *Interludes*, which should rather be *whipt* out of Town, then entertained by any sober mind when we should fast; for if ever there was a time that required to *blow the Trumpet in Zion*, to *sanctifie a Fast* and to call a solemn Assembly, and the *Priests*, the *Ministers* of the Lord, to *weep* between the *Poarch* and

The madness of the Scottish Presbyterians.

The Fruitful Fasting.

7

and the Altar, and to say, Spare thy people, O Lord, and give not thine heritage to reproach; it is now the time with us. Joel 2. 15, 16, 17.

And as all times are not fit for fasting, because as Christ saith, *The Children of the Bride-chamber cannot fast while the Bridegroom is with them*, Mark 2. 19. So all persons cannot fast; the Schools distributed those that are exempted from this duty of fasting, into these nine kinds.

1. *Infirmitas.*
2. *Debilitas.*
3. *Gravis senectus.*
4. *Minor etas.*
5. *Impregnatio.*
6. *Lactatio.*
7. *Mendicitas.*
8. *Labor necessarius.*
9. *Militia.*

1. Those that are sick.
2. They that are weak and diseased.
3. They that are very old men.
4. Young Infants.
5. The Women that are with Child.
6. The Nurses that give suck.
7. The Beggars that do often want their needful sustenance.
8. The labouring men that necessity injoyneth them to labour.
9. The Souldiers that march on in their Warfare.

Nine sorts of persons excused from fasting.

All these are commonly excused from fasting; yet when *Jonas* denounced the judgments of God against *Nineveh*; the King arose from his Throne, and laid his Robe from him, and covered himself with sack-cloth, and sate in Ashes; and he caused it to be proclaimed and published through *Nineveh*, by the Decree of the King and his Nobles,

bles, sayings, *Let neither man nor beast, heard nor flock, taste any thing; let them not feed nor drink water, Jonah 3. 7.* And the Prophet Joel saith, *Gather the people, assemble the Elders, gather the Children, and those that suck the breasts; let the Bridegroom go forth of his Chamber, and the Bride out of her Closet, Joel 2 16.* And I doubt not but many of them before excused, may very well, and have just cause to fast, and to turn away from their evil wayes, as any other that are injoynd to do it.

3. Not super-
stition

3. It must not be *superstitious*, as to make it a matter of Religion, to abstain from *one meat* more then another; for the *true fast* will abstain from *all meats*, as well Fish as Flesh, and from the things we love best, and take most delight in, as *Adam* was to *fast*, and not to taste of that Tree, which was most *sweet* unto the taste, and most *pleasant* unto the eye; so the Drunkard must abstain from his *pleasant Wine*, and the Glutton from his *Dainties*, or otherwise it is no true fast to abstain from flesh, and to fill your selves with fish, or other juncates.

But if you will observe the true fast, as I shewed you; Then,

3. The fruits
of fasting.

3. You shall reap the sweet fruits of fasting; and they are either,

1. In respect of the Body; Or,

2. In respect of the Soul.

1. In respect
of the body.

1. In respect of the *Body*, they are observed to be three fold;

1. *Beauty,*

2. *Health.*

3. *Strength.* For,

1. The

The Fruitful Fasting.

9

1. The Story of *Daniel*, and the three Children, *Sbedrach*, *Mefchach*, and *Abednego*; do fufficiently prove that they lookt fairer by faſting and eating Pulſe, then if they had fed on the diſhes that were appointed for them from the Kings Table.

1. Beauty.
Dan. i. 17.

2. *Athanaſius*, in his Sermon, *Ad Virgines*, to the Virgins and Maidens that he wrote unto, doth plainly demonſtrate from the Rules of *Phyſick*, and the Axioms of the beſt *Phyſicians* that the moderate faſt, *Et morbos sanat & diſtillationes exciccat*, doth both heal many ſickneſſes and diſeaſes, and dryeth up the diſtillations.

2. Health.

3. *St. Baſil* in his firſt Sermon, *De jejuniis*, ſaith, That *Jejunium Sampſonem invictum fecit*, faſting made *Sampſon* to be invincible, for he was a *Nazarite*, and by the Law of the *Nazarites*, he was to faſt, and to abſtain from Wine, and from many other things; and therefore ſaith the Father, *Si accedant aliqui, & dicant tibi, ne frequenter jejunes, ne imbecillior ſias, ne credas illis, neque auſcultes, iſtos enim inimicus ſubornat*: If any come unto thee, and ſay, Thou ſhouldeſt not often faſt, leſt it ſhould weaken thee, believe them not, nor liſten unto them, for it is thine, adverſary the Devil, that ſuborneth them to deceive thee; And we ſee, ſaith *Primauday*, poor men which labour, and are compelled oftentimes to faſt, are ſtronger, and do for the moſt part live longer then thoſe Princes and great Lords, and others, that ſeldom faſt, but are like the rich glutton, uſed to gormandiſe, and to fare deliciouſly every day.

3. Strength.

Judg. 13.

Primauday,
pag. 200.

2. In reſpect of the mind, *clariorem reddit*, it cleareth, quickeneth, and illuminateth the underſtanding; as we ſee thoſe *Philophers* that were ſober and abſtemious, *optime ſenſerunt*, underſtood the things beſt, and wrote beſt of all; but the *Epicures*, as they were moſt gluttonous in their Diet, ſo were they moſt erroneous in their determi-

2. In reſpect of the mind.

1. It cleareth the underſtanding.

B

nations;

The Fruitful Fasting.

nations; and you shall hardly find a great Eater, to become a good Scholler: *Quia plenus venter nil agit libenter.*

2. Subdueth the Affections of the flesh; and therefore, S. Ambrose saith: *Jejuna*

Ambr. h. xx.

1. 6. c. 4.

Idem in ser. de gula.

Gen. 19.

2. To fast, bridlcth the *affections*, and killeth the *lusts* of the flesh; and therefore, S. Ambrose saith: *Jejuna* *si vis vincere*: If thou desirest to subdue thy passions, and thine affections, *Fast*; for thou mayest see, saith he, how great is the force of Fasting-Spittle, that it is able to kill a Snake or Serpent: And you know, *Fames est amica Virginitati, & inimica Lascivie*: Hunger is a friend to Virginity, and an enemy to Lasciviousness; for security and fullness destroyeth *chastity*, and nourisheth wantonness: As Lot, by *fasting*, quenched the flames of Sodom; but, through his *drunkenness*, he was scorched with the fire of Incest, with his own Daughters: And Saraes Hand-maid, being great with child, *despised* her Mistress; but *hungry* and thirsty in the Wilderneis, she was *hum- bled*.

Ex. 3. Expelleth Devils.

3. Our Saviour tells us, That, when the Devil hath entred into us, and doth possess us, *Fasting* drives him out; and there are some kind of Devils, that *goe not out of us, but by prayer and fasting*: And so, there are some kind of *sins*, as especially the sins of the flesh, that cannot by any better way be subdued, than by *prayer and fasting*.

4. Assimila-
teth us to the
Angels.

*Basil in hom.
de Jejuniis.*

4. Our *fasting* makes us like unto the Angels; for, as S. Basil saith, He that fasteth with meat, *Angelorum ritu vivit*, lives as the Angels do; and while he is contented with *slender food*, and heavenly thoughts, he hath attained to the likeness of Angels.

4. The mo-
tives that
should per-
swade us to
Fast.

Well then: Seeing Sobriety and *Fasting* is so profitable unto man, both in respect of his *body* and *soul*, let me use these few *Motives*, to perswade men to be no strangers with it: As,

1. Because

The Fruitful Fasting.

II

1. Because it is so *beneficial*, and produceth so much benefit unto us, as I shewed to you before.

1. The benefits.

2. Because it is so well-pleasing, and so acceptable to God himself, who is the *Author* thereof, and that in Paradise, when he commanded *Adam* to abstain from the forbidden fruit, and afterward commanded the same under the Law; and Christ did the like under the Gospel.

2. pleasing to God.
Exod.
Levit. 23. 14.
Math. 6. 17.
& c. 9. 15.

3. Because all the holy men, and *Saints* of God, did ever use and practise the same, especially when they were in any *distress*, or any judgement of God was imminent, and like to fall upon them; as when the Children of *Israel* were overthrown by the Tribe of *Benjamin*, they fasted all day until the even: And when the Children of *Ammon* and *Moab* came against *Jehosaphat*, he commanded all *Judah* to fast: And when the destruction of the *Jews* was imminent, through the malice of proud *Haman*, *Hester* commanded *Mordecai*, to gather all the *Jews*, that were in *Sushan*, and fast ye, and neither eat ye, nor drink, three dayes, night or day; and I also will fast likewise: So, when the *Ninevites* were threatned to be destroyed, the King commanded them all to fast: And the Prophet *David* saith: That, when false witness did rise up against him, and laid to his charge the things that he knew not, he put on sackcloth, and humbled his Soul with fasting.

3. The example of holy men.

Judg. 20. 26.

2 Chron. 20.

Hester 4. 16.

Jonas 2. 3.

Psal. 35. 13.

4. Because *Nature* it self seems to teach us to fast, and to content our selves with a little, in that it gave us but a little mouth, and a narrow throat; which made *Philoxenus* angry, that God had not given him a Neck like a *Crane*, that he might enjoy the greater pleasure in swallowing down his Wine, and his Meat.

4. Agreeable to Nature.

5. Because it is a shame for us, that the *Jews* and *Turks*, and our *Adversaries* of the Church of *Rome*, should exceed

5. To avoid the reproach of our Exceed much.

ceed us in the duty of *fasting*, and object against us, That we loosen the bridle to Licentiousness; and do neither *fast* nor *pray*, so much, and so often, as they do: but do, as I fear it is too true, give our selves to *feasting* and rioting, beyond what seems convenient. And therefore, if the aforesaid *Motives* cannot move us to the better practice of these duties, we may fear the *Jews*, *Turks*, *Papists*, and *Pagans* will rise in judgement to condemn us.

2. The Spiritual Fast,

Aug. de tempore Ser. 46.

2. The *Spiritual Fast*, is of a *higher* strain, and far more requisite and necessary, and so far more *excellent* than the *Corporal Fast*, which is but the *exordium* and preample; like the *Handmaid*, to make way for the *Mistress* to come in; because the *Corporal Fast*, without the *Spiritual*, will avail us nothing at all: For, as S. *Augustine* saith: *Quid prodest vacuare corpus ab escis & animam replere peccatis?* What availeth it thee, to keep thy body empty of food, and to fill thy soul full of sins? *Quid prodest pallidum esse jejuniis, si odio & invidia liveas?* What benefit will it be to thee, to have thy face pale with fasting, if thine heart doth swell and wax wan with envy and hatred? *Quid prodest vinum non bibere, & iracunia veneno inebriari?* What profit will it be to drink no wine, and yet to be drunk with the poison of anger and wrath? Or what good is it, if we abstain from those things, that sometimes are lawful, and do those things which are never lawful?

Hieron. ad Celant. Epist.
4.

And therefore, if we will fast from meat, much more should we fast from *vices*; because that is the most excellent Fast, and the true fast indeed; When the body doth fast from meat, and the Soul doth fast from sin, saith S. *Jerome*.

Well then: To the end that our *Fast* may be profitable unto us, and acceptable unto God, we must not only abstain from corporal food, but we must also refrain our selves from sin:

1. From *all evil thoughts*: 2. From *all wicked words*. And 3. From *all unrighteous* and *ungodly works*.

And

The Fruitful Fasting.

13

And so all our members, and every part of the body must fast, as well as the throat: For, as S. Bernard saith: *Si sola gula peccavit, sola jejUNET & sufficit?* If the throat only sinned, then let the throat only fast; but if the rest of the members have sinned, why should not all the rest fast?

Bern. Ser.
quadrag. 3.

Our *Eyes*, to be turned aside from beholding vanities; our *Ears*, to be stopt from hearkening after lies and slanders; our *Tongues*, bridled from swearing, backbiting, and the other infinite enormities of the tongue; our *Hands*, manacled from doing any violence, or any injury unto our Neighbours, and our *Hearts*, watched from conceiving the least evil thought, or wishing the least evil to any.

All our members must fast,
(i. e.) Abstain from all Vices.

Otherwise, to let no flesh, no fish, no wine, no jun-kates, to goe down into thy belly; and to let envy, malice, adulteries, slanders, pride, and other the like sins, to proceed out of the belly, is to be just like Satan: *Cui esca non est, sed semper adest nequitia*: Who never eats any meat, but is ever full of wickedness, saith Isidorus: Or, as another saith: This is *Una manugestare aquam, altera ignem*: To carry water in one hand, to quench the heat of our Concupiscence; and carry fire in the other hand, to inflame our Lust more and more; to be of a double heart, and *Duabus viis terram ingredi*, to walk two manner of wayes, and to be just like the Watermen, to look one way, and to goe another way.

And yet, I fear, we have too many men, that can be contented to fast, and to be good Church-men, to pray with the Congregation; and yet will not, by any means, part with their covetousness, and leave their injustice and oppression. I will not say, with the Prophet, *Esay 1.* though I have cause to say it, better than many of my brethren, yet I will not say it, because they cannot endure to hear it, That the faithful City is become an Harlot, and it was full of judgement, and righteousness lodged in it; but now murderers; and you know, murderers of whom,

Esay 1. 21.

Zephani. 3. 3.

even of those, whom they ought most to honour, 1 *Pet.* Neither will I say with *Zephany*: That *her Judges are evening Wolves*, that gnaw not the bones till the morrow.

Esa. 1. 15.

But I will say: That *such fasting*, and praying, and outward shew of Religion, without ceasing to *do evil*, and endeavouring to *do well*, and without any spark of inward piety, will do them no good at all, nor prevail any thing with God, to *hear* their prayers, and to *help* them. For the Lord *complaineth* of such fastings, and such worshippers of him, saying: *To what purpose is the multitude of your sacrifices? your oblations, and your incense, are an abomination unto me*: And therefore, when you spread forth your hands, I will hide mine eyes from you, and when you make *many prayers*, and add your *Fast* withall, yet I will not hear you: And the reason is there shewed by the Lord, because *your hands are full of blood*; I may add, full of Royal blood, the blood of your own just Kings; they are full of wickedness; even against your own Teachers.

Joel 2. 15.

And therefore: If, when we *fast*, we would have our Prayers to be *heard*, and our desires *granted*, then we must do as the Prophet bids us, *Sanctifie your Fast*, that is, make it an *holy Fast*, by your forsaking of all your evil deeds: And, as the King of *Niniveh* commanded his people to *Fast*, and to *turn every one from his evil way, and from the violence that is in their hands*.

3. The time of Fasting.

3. For the time of fasting, we are to consider,

{ 1. His time } of fasting. And,
{ 2. Our time }

1. Of Christ
his time of
Fasting.

1. For the time of *Christ*, his fast, it is said to be forty dayes and forty nights; touching which you are to consider these four special Queries.

1. Why

1. Why he fasted forty dayes.
 2. Why *no more* then forty dayes.
 3. Why *not le/s* then forty dayes.
 4. Why forty dayes and forty nights.

4. Points considerable.

1. Why forty dayes.

1. We find that the *fortieth number* was the number of affliction and punishment for offences and transgressions; for so the Lord saith, *If the wicked man be worthy to be beaten, that the Judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number; forty stripes he may give him, and not exceed*: And Christ being to be afflicted for us, and to bear the punishment of our sins; he was contented to undergoe the full number of our stripes, and so to fast *forty dayes* for us, as St. Jerom and Albinus do observe.

1. Reason.
 Deut. 25. 2,
 & 3.

Jerom in Exod 19 cap 29.
 Albin. q. in Exod.

2. He fasted *forty dayes*, because as St. Aug. doth collect the number of forty, is one of the chiefest of the mystical numbers, which are 3, 4, 7, 10, and 40. and is very often used in the Scripture; as God gave the old world *three times forty years* to repent before the deluge should destroy them; then he reigned *forty dayes and forty nights*; if there could have been found forty just men in *Sodom*, it had not been destroyed: And ten times forty years *Israel* served in *Egypt*; and forty years they wandred in the Wilderness, and did eat Manna forty years; and forty years was the Lord grieved with this Generation.

2. Reason.
 Gen. 6. 9.
 Gen 7. 24.
 Gen. 18.

Numb. 32.

And forty years they should bear their iniquities; and in the fortieth year after their departure out of *Egypt*, *Aaron* died; and at the *fortieth day* should every Woman be purified after the birth of a man-child; and forty days did the Spies compass the Land of *Canaan*; and forty dayes did *Ezechiel* bear the sins of the house of *Israel*; and forty years was *Solomons* Temple in building; and forty dayes were granted to the *Ninivites* to repent, before they should be destroyed; and *forty months* did Christ preach

Numb. 14. 34.

Numb. 33. 38.

Exra 4.

Jonas 3.

The Fruitful Fasting.

preach the Gospel, and *forty hours* he was to be dead and buried; and *forty dayes* he continued with his Disciples after his Resurrection; and *forty years* did Jerusalem stand after the ascension of Christ, befor it was destroyed: And so Christ fasted here *forty dayes and forty nights*.

The reason
why he fasted
*forty dayes &
forty nights*.

And the *reason* is rendred by some Divines, because the world is divided into *four parts*, and the year is divided into *four quarters*; and we sin in *each part* of the World, and break the ten *Commandments* in *each time* of the year; therefore Christ fasted *forty dayes* to make satisfaction for the sins of *each part* of the world, and for *each time* of the year.

Or as others, he fasted *forty dayes*, because we sin and break the ten *Commandments* *four manner* of wayes.

1. With our *Hearts*, when we covet our Neighbours goods.
2. With our *Mouths*, when we take the *Name of God in vain*, and bear *false witness* against our Neighbour.
3. With our *Hands*, when we *kill* or *steal* any thing from our Neighbour.
4. By our *Omission*, to do our duties, as when we neglect to *sanctifie* the Sabbath, or refuse to *honour our Parents*.

But whether these be the *true causes* why he fasted *forty dayes*, or for any *other causes*, best known to himself; I will not determine of such mysterious Points, but I say, as here you see, that he fasted *forty dayes, and forty nights*. But,

2. Why not
less then *forty*
dayes.

1. Reason.

2. If you demand, Why *less* then *forty dayes* would not serve him to fast?

1. *Rupertus* saith, That *primus omnium jejunasse legitur Moses*; *Moses* is the *first* that we read of to have fasted, and

and that he fasted twice *forty dayes* at each time.

- 1. That he might receive the Law.
- 2. For the *sins* of the people, when they broak the Law.

And when the people had quite corrupted the Law, and defaced the true service of God, *Elias* is said to have fasted *fourty dayes, and fourty nights*, for the *restauration* of the Law, and the true worship of God again. And therefore Christ, that is the *Author* of the Law, and came to fulfill the Law, fasted *fourty dayes, and fourty nights*: *Neminor Prophetis aut discors videretur*: Lest he might seem less, or to do less, than the Prophets had done; or to be dissentient, and to disagree with them.

2. Others say, That he would fast *no less* then *forty dayes, ratione justitie*, that he might fully satisfy for our sins, in the breach of the Law, because *forty stripes*, as I shewed to you before, was the uttermost punishment for sins and offences against the Law; and the *Jews*, for fear lest they should exceed that Law by error of *misnumbering*, used to give no more then thirty nine, as Saint Paul sheweth, That *five times* he received of the *Jews* *forty stripes save one*, 2 Cor. 11. 24. So that, *Non attingere illum numerum erat Clementia, attingere vero rigoris*, not to give the full number of stripes, was indeed clemency, but to give it all, was the rigor of the Law.

2. Reason.

And therefore Christ bearing the sins of us all, desired not to bate an ace, but was contented to undergoe the rigor of justice; and by his full *forty dayes* fast, as by *forty stripes*, to be whipped to the full for our transgressions. And yet,

3. He would not fast more then *forty dayes*, saith *Theophilast*.

3. Why not more then forty dayes.

1. Lest the Devil that tormented him. should thereby plainly perceive, that he was God, *Mensuram jejunii Moysi & Elie non transgreditur*, He exceedeth not the measure of the fast of *Moses* and *Elias*, that he might not thereby cause the Tempter to suspect that he was greater then they were, but still suppose, that he was onely a man, for the

Theophilast, m: Luc. 4.

1. Reason.

Devil stood all this while in a *maze*, and knew not what to think of him ; but sometimes thought he was the *Messias*, and the Son of God, and yet he was not sure of it, and therefore he would needs tempt him, that he might know for certain, if he was the Son of God or not ; but our Saviour would give *no satisfaction* unto the Devil, nor do any thing to inform his Faith, but leave him still in suspense.

Idem. ibid.
2. Reason.

2. He would not fast more than *forty dayes*, saith the same Father, lest *Manichæus* and his Scholars should thereby have any cause of suspicion, *to doubt* of his humanity, as if he were not a *true man* ; because *Moses* and *Elias*, that were but *meer men*, have fasted *forty dayes and forty nights* ; and therefore this his fast of *forty dayes* should give them no cause to think that he was not a *true man*. And,

3. Reason.

Rupertus, l. 3.
in c. 4. Math.

3. He would not fast *more* then forty days, lest he should seem to be *too severe* against himself, *Quia ulterius seipsum affligere nimis fuisset severitatis*, saith *Rupertus* ; Because that to afflict himself further than the Law required, had been too severe : And the *Jews* themselves, as I told you before, held it an Argument of *rigor* and severity, to exceed forty stripes ; and *Solomon* saith, *Qui nimis emungit, elicit sanguinem*, He that wringeth his Nose too much, draweth blood ; and he that afflicts his own body *too much*, wrongs himself.

Prov. 30. 33.

4. Why forty dayes and forty nights.

4. If you would know why he fasted *forty nights* as well as the *forty dayes* ? It is answered, That he did it for many Reasons, as specially these four :

1. Reason.

1. To satisfy for the sins of the night as well as for the sins of the day ; for as our Saviour saith, *He that doth evil, hateth the Light*, John 3. 20. And *Job* saith, *The eye of the Adulterer waiteth for the twilight*, Job 24. 15. And the Poet saith, *Insurgunt nocte latrones*. Thieves most commonly steal in the night. And the Apostle saith, *They that be drunken, are drunken in the night*. And it is most certain, that,

1 Thes. 5. 7.

Nox & amor vinumque nihil moderabile suadent.

The

The Night, and Wine, and passionate love, are three unreasonable things, and do exceed the bounds of moderation. And therefore seeing so many evils do issue forth in the night, he fasted forty nights as well as forty dayes.

2. To shew that it was a true fast all that while, he did not sleep, which could not so properly be termed a fast, because the body is then at rest, and cannot perceive the want either of meat or drink; and so Moses is said to have fasted *forty nights*, as well as the *forty dayes*, because that being in talk with God, as the Text saith, he could not be asleep, and therefore truly fasted.

2. Reason.

3. To shew that he did not fast in the day, and eat in the night, as the Hebrews did, and the Turks use to do, for as soon as they see any star, they eat any meat, but that which is strangled, or Swines flesh, which were meat prohibited unto the Jews. And,

3. Reason.
Euthym. Cy
Thom. in Math.
Bartol. Georg.
Vich de Turc.
vitiis. cap. de
jeuniis.

4. He is said to fast *forty dayes* and *forty nights* to teach us to fast, as well in the times and dayes of prosperity, as in the nights of adversity; for there be some, that will fast and pray, and confess their sins, like Pharaoh, and as we our selves do now, when we are, or fear to be afflicted, and the rod of God lieth over our heads; but when his Judgements are removed, and we find our selves in prosperity, and hedged about with blessings, and freed out of all fear, then we forget fasting and praying, and think we need not be so sedulous in these severe duties.

4. Reason.

But in very deed, we have as much cause, or more, to fast, and pray, and watch our Adversary the Devil, in our prosperity, than in adversity; for prosperity is *mare mortuum*, like unto the dead Sea, that choaketh and deadeth all the Graces of Gods Spirit; and we see many men, that stuck close to God in adversity, and fell away very foul in their prosperity: as King David, could be a faithful Servant of God, and compose many pious Psalmes, while he was persecuted by King Saul; but when all things were at peace, and he walking in great security, he fell foully with Uriah's Wife: And S. Peter also, could

We have as much need to fast and pray in prosperity, as in adversity.

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draw his sword, and fight for Christ, on Mount *Calvary*; but swear, that he knew him not, while he warmed himself by the High Priests fire.

Therefore, seeing the Devil is more to be feared, when he smiles upon us, than when he frowns, we ought to fast and pray, as our Saviour did; that is, as well in the days of prosperity, as in the night of adversity.

2. Of our time of Fasting.

Math. 9. 15.

Rom. 14. 3.

1 Cor. 7. 5.

*Aug. Epist. 85.
ad Casal.*

*Euseb. Eccles.
Hist. l. 15.
c. 18.*

2. For the set time of our fasting, the Scripture doth not precisely and directly set down any time for our fasting, but leaves us to do it, as occasion shall be offered: As you may see from our Saviours words: *When the bridegroom shall be taken from the children of the bride chamber, then shall they fast, in those dayes, (i. e.)* When the dayes of delight and joy are finished, and the dayes of sadness, crosses and afflictions fall upon them, then will they fast and pray; because they did not fast in their prosperity, that they might not fall into adversity. And so S. Paul, speaking of Fasting, prescribeth not any set time for the same. And S. Augustine saith to Casulanus: *Preceptum esse Jejunium video*: I do see, that we are commanded to Fast; but, *Quibus diebus non oporteat Jejunare, & quibus oporteat, preceptis Domini vel Apostolorum non invenio definitum*: What dayes we should not fast, or what dayes we should fast, I find it not, either by Christ, or his Apostles, to be defined. And Eusebius tells us: That the Heretick *Montanus*, was the first, that prescribed *Laws* and *Rules* for Fasting.

*Jonas 3. 8.
Hester 4. 15.*

Yet I say: That, as the *Art* of Fasting is from God, so the *circumstances* of Fasting are referred by God, to be disposed of by the Magistrate, and the chief Governours of Gods Church; as *when*, *how long*, and *after what manner* it shall be preformed; as the King of *Niniveh* commanded his people to fast, *being all covered with sackcloth*; and *Hester* caused her people to fast, *for 3. dayes together*.

For as the Law of the *Sabbath*, is a moral Law, that cannot be changed, in respect of the *substance* of it, which is, to *sanctifie a seventh day for the service of the Lord*: yet the

the manner, how that 7th. day should be sanctified, is left in the power of the Church, to appoint it: So the Law of fasting is from God, but the time, *when, how long, and after what manner*, God hath left the same undetermined.

And for as much as every Fast is,

Either, } 1. Private.
 } 2. Publick.

Our Fast is two-fold.

1. The Private Fast, is, When a man hath resolved & vowed, either for some special favour received, or some special deliverance extended unto him, to fast and pray, and praise the Lord for the same; and this is in his own power, to determine, how and when it is to be performed.

1. Private.

But when he hath resolved and promised, though but with himself, to do it, let him take heed, that he neither forget it; nor omit it; for now he is become a debtor; and the Prophet biddeth you, to pay your *vowes*, and keep what you promise unto the Lord; or else it had been better, never to have promised, than to promise, and then to falsifie your promise.

2. The Publick Fast: Which is left in the power of the Church, to determine the circumstances thereof, is,

2. Publick, which is two-fold.

Either, } 1. Ordinary.
 } 2. Extraordinary.

And our Church hath appointed *divers times* for her Children ordinarily to fast, as specially,

1. Ordinary, which is four-fold.

1. Every Friday through the Year. 2. The holy time of Lent. 3. The four Ember-weeks. 4. The Eves of those holy Dayes, that are expressed in the Calender.

1. Every Friday.

1. Every Friday, because our sins have crucified the Son of God upon the Friday.

2. The whole Lent, for these three Reasons.

2. The Lent.

1. That we might oppose ten Fasts, to each one of the four manner of sinning, which I shewed to you before.

2. That we might offer the tythes of the dayes of the year, to the honour of our God, by our fasting and prayers: For, from the first Sunday in Lent, to Easter, there are just six weeks; to which, if you add the four dayes before, it makes just forty dayes of abstinence, which are

The godly
give unto God,
the tenth of
their goods,
and the tenth
of their dayes
for his ser-
vice.

Malach. 3. 8.

the tenth part of the whole year : For the ordinary year, hath 365. dayes, and 6. hours ; and the Bissextile, or Leap year, hath 366. dayes ; whereof, besides the last 6. of those 366. the tenth part is 36. and left the six dayes should remain unttyed, we add one day more to the 36. which makes 37. and the other three, which makes the full fourty dayes of Lent, we offer for our first-fruits : So the true Servants of God, do give unto him the tenth of their goods, and the tenth of their dayes : Whereas the prophane Worldlings, give him neither the one, nor the other ; but, as the Prophet saith, They robb him in all his tythes, and in all his offerings, of Lands, Houses and Possessions, that were offered to uphold his service : And therefore, seeing we will not give him the Ordinary Fasts that we owe him, he will, for our unthankfulness and wickedness, as now he doth, send Warrs, and Plagues, and Sickneses, and many more evidences of his anger and wrath, to make us, as now we do, besake and tye our selves to our Extraordinary Fast and Prayers, to appease his wrath, and to turn away his anger from us.

1 Peter 2. 21.

3. We fast the fourty dayes of Lent, in imitation of our Saviour Christ, who hath suffered for us, saith S. Peter, leaving us an example, that we should follow his steps. Though we cannot do it, *Passibus aequis*, as he hath done ; yet we should strive and endeavour to do our best ; and when we do so, God will accept the will for the deed : For, when the Apostle bids us ; To be followers of God as dear children ; and Christ bids us, To be merciful, as our heavenly Father is merciful ; their meaning is not, That we can be so, *Modo & mensura*, in the same manner and measure, as he is ; but that we should strive to imitate him to the uttermost of our ability.

3. Why the
Ember-weeks
were ap-
pointed.

3. The four Ember-weeks, are appointed, by the Church, to be kept with fasting and prayers, by all the people, to beseech Almighty God, to endue those Priests and Deacons, that are to be admitted to holy Orders, the next Sabbath after, with the gifts and graces of his blessed Spirit,

rit, that so they may be found able and *faithful Dispensers* of the Word of God, unto the flock of Christ; and if the people would *thus fast and pray*, as they ought to do, I doubt not, but they should find their Ministers as they should be, and much better than they are: but we neglect our duty herein, therefore God regards us not.

4. The Eves of holy dayes are *fasting dayes*, to fit us the better for the service of the holy dayes, and to make those dayes the more joyous unto us: as *Cyrus* made his people to labour hard one day, and *feasted* them the next day; and then demanded of them, Which day they liked best; and they answered, the last: So, if we *fast*, as we ought, on Eves, and *serve* God like the Apostles on their Dayes, then shall we *feast* with the Apostles in the Kingdom of Heaven. So you have seen the *ordinary times* of our general and publique Fasting.

2. Because we neglect *these our duties* of Praying and Fasting, and give our selves to all kind of *looseness* and lasciviousness, and oppress one another beyond all justice, Gods *wrath* and indignation is provoked, that he sends *Warrs*, and *Plagues*, and unseasonable Weather, to bring scarcity and dearths, and many other calamities upon us, and then we are forced, as our most worthy and religious Lord Deputy hath required us, to betake our selves to our *Extraordinary Fast* and Prayer, to appease Gods wrath, and to remove his judgements from us.

Thus saith the Lord, by his Prophet *Amos*: For three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes. And are there but three transgressions, and four amongst us?

Yes: We have many many sins, and great sins, and the sins of great men; for, as the Prophet *Jeremy*, considering the great sins of the Jews, said, Surely, these are poor, they are foolish, that know not the judgement of the Lord; I will get me unto the great men, that do know the way of the Lord; but these have altogether broken the yoke, and burnt the

4. Why the holy-dayes Eves are fasting dayes.

2. Of our Extraordinary Fast, and why we keep it.

Amos 2. 6.

Jerem. 5. 5.

The great
men are the
heads, and as
it were the
fountains,
from whence
all the evils do
spring.

Jonas 3. 8.

Esay 1. 15.

the bonds : The poor, and the inferiour sort, may more easily be restrained, they may be reprov'd; but the Judges, the Princes, and the rest of the great men, that commit the greater sins, they will not hear, saith the Prophet, and we may not tell them of their faults. And yet I am of the Prophet Jeremies mind, That they are they, which have altogether broken the yoke, and burst the bonds. For we can see the things that are amiss; but, as the Apostles said unto the Jews: Seeing you will not receive the Gospel of God, loe, we turn unto the Gentiles : So, if the Judges, and great men, will not amend then we can but call upon them, and tell both them, and all others, That the only way to turn away Gods anger, and to remove these judgements of Warr, Plague, Sicknes, and unseasonable Weather, and all the other evils, that are amongst us, is, to do as the King of Niniveh commanded his people, Every one to fast, and pray, and cry mightily unto God, and to depart from his evil way; and from the violence, oppressions and injustice, that they do unto their Neighbours; without which, their Fasting and Prayers will not be heard, as God himself professeth.

And therefore, as our most religious Governours have most piously enjoynd dayes of Humiliation, for Fasting and Prayers; so they ought also to have a special care, which my blind eyes cannot see, that the Judges, and all the Officers of Justice, do their duties, for the execution of Justice, and the suppression of Violence, Oppressions and Wrongs. And these things being done, no doubt, but our gracious God will be merciful unto us. And so much for the Person, Age and Time, *Jesus fasted forty dayes, and forty nights.* The Consequent is yet behind, *He was afterward an hungred :* And I will leave you to continue hungry, but to hunger and thirst after righteousness, which is most acceptable unto God, and will undoubtedly bring all that use it, unto the Kingdom of God, through Jesus Christ, which is the King of Righteousness: To whom, &c.

F I N I S.



The JUDGMENT of the WORLD.

REVEL. 22. 12.

*And behold I come quickly, and my reward
is with me, to give every man according
as his work shall be.*

THE intollerable *impudency* of that proud, insolent and base Creature, the Devil and Satan, intruding himself so boldly into the presence of God, amongst his Saints, *John 1.* and the Sons of God, makes me not to wonder, that his Disciples, and the instruments of all wickedness, the *idolatrous* worshippers of him, the *sacrilegious* robbers of God, to stop his Service, and the *injurious* oppressors of their Brethren, to take away their *Lands and Houses*, either by force, or by fraud, without right, to the undoing of many thousand Souls, should, as *impudently* as their grand-master, present themselves in *Gods House*, amongst his Servants, as if they were the *only Saints* of God; because they do herein, but as he did before them, and taught them herein, as in all things else to follow his lewd examples.

But the Lord God demandeth, how they *are* so presumptuously

The Judgement of the World.

sumptuously approach into his presence, and *why* do they take his *Laws* into their mouths, when as they hated to be reformed, or to be reproved, but have cast his words behind them?

And therefore, to repress their *insolency*, and, if it may be possible, to *reclaim* them from their wickedness, or at least to shew them, in *what case* they stand, I come here, not to preach *placencia*, but to desire them, for their own good, *seriously* to weigh, and *truly* to understand *these words*, that I have read unto you: *Behold*, &c. Wherein you are to observe these points.

A Text worthy to be written in bras, with the fairest capital letters of gold.

- 1. A special Word, that requires attention, is *Behold*.
- 2. The Matter that is so worthy of our consideration. *I come quickly*, &c.

1. The Word of Attention.

1. I do find, that this word *Ecce*, *Behold*, is no less than about 500. and 40. times repeated in the holy Scripture; and therefore questionless, it is a word that ought not *slightly* to be transmitted, but to be observed with a *special care* and consideration: For as Kings, Princes, and great Persons, never goe without their Gentlemen-Ushers, like *John Baptist*, to goe before them, to give notice of their coming, and to prepare the wayes for their Lords and Masters; so there is no matter of the *greatest moment*, either of excessive joy, or exceeding sorrow, extraordinary wonder, or rare accident, or the like *unusual* things, in all the Book of God, but the Spirit of God prefixeth this word, *is*, *Behold*: As when a *Virgin*, that never knew man, should conceive, and bring forth a Child, the Spirit of God saith, *Ecce*, *Virgo concipiet*, *Behold*, *a Virgin shall conceive, and bear a Son*: Which is a *strange* thing, surpassing all the *strength* of Nature, and all the *power* of any Art; and therefore worthy of an *Ecce*, to be *beheld* with the best of your observation.

Esay.

And

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3

And when Christ was born, for the salvation of mankind, the Angel said unto the Shepherds, *Behold, I bring you tidings of great joy: So great, that the like joy was never heard of, and the like tidings were never told before; and therefore well deserving an Ecce to behold it.* So when the Lord threatneth to pour forth the Vials of his Wrath upon the Wicked, he saith, *Behold, I will bring my words upon this City, for evil, and not for good: And again, I will make Jerusalem a cup of trembling unto all people round about: And again, Behold, against this family do I devise an evil, from which you shall not remove your necks: And therefore, the Oppressors and Malefactors were best to behold it, and consider, how by Repentance, they may prevent it.* And so, when, out of his goodness, and love to his servants, he foretells them of any danger or damage that are like to ensue, he saith, *Behold, I have told you before.*

Luc. 2. 10.

Jer. 39. 16.

Zechar. 12. 2.

Micah 2. 3.

Matth. 24. 25.

And so he fore-told *Noah*, that after 100. and 20. years, the Flood should come, to destroy that wicked World: And he fore-told *Abraham*, that his Seed should be afflicted 400. years, in a strange Land: So the Prophets fore-told the afflictions and dispersions of the ten Tribes, and the miseries of the Kingdom of *Judah*: And so Christ told his Disciples, what afflictions they must suffer in this World: And here he tells all the World, That *He will come quickly, to render unto every man as his work shall be.*

*Gen. 15. 5.
& 13.*

And this he doth out of his super-abundant goodness and love to mankind, because he desireth not the death of a sinner, but gives them notice of their danger, that if they have any care of their Salvation, they may prevent their destruction by Repentance, which is the thing that the Lord expecteth by these Predictions; and therefore saith, *Behold, I come.*

The Judgement of the World.

Five Remark-
able Points in
this Text.

In which words,
you are to ob-
serve these 5
Points.

1. The Person coming, I.
2. His Coming, I come.
3. The Time of his coming, Quickly.
4. The Manner of his coming.
5. The End of his coming, To render unto, &c.

1. The Person
coming.

1. The Person that shall come, is neither Saint, nor Angel, but the Son of God, *Jesus Christ*, the meekest Man upon Earth, and the Lamb of God, to all those that serve him; but the fiercest of all Lions, to those wicked and unrighteous men, that obstruct his service, and oppress his servants; for to them, *Fire is kindled in his wrath, and it shall burn to the bottom of Hell*; And you know what the Psalmist saith, *If his wrath be kindled, yea, but a little, blessed are they that trust in him: For, Who is able to abide his wrath?*

Psal. 2.

This is the Person that shall come: For, though the whole Trinity hath a stroke in the action of Judgement, because, as the Schools speak, *Opera Trinitatis ad extra, sunt indivisa*; yet the execution of it is committed by them to Christ, the second Person of the Trinity: as Christ himself saith, *The Father judgeth no man, but hath committed all judgement unto the Son*; and therefore saith, *The Son of man shall come in the glory of his Father, with his Angels, and then he shall give to every man according to his deeds*: And St. Paul saith, *That God hath appointed a day, wherein he will judge the World in righteousness, by that man whom he hath appointed, whereof he hath given an assurance to all men, in that he hath raised him from the dead*: And St. Peter tells Cornelius, *That Christ commanded his Apostles to preach unto the people, and to testify, that it is he, that is ordained of God, to be the Judge, both of the quick and dead.*

The Reason,
Why Christ is
appointed to
be the Judge
of the World.

And the Reason, Why God hath committed all Judgement unto Christ, and appointed him to be the Judge of the

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the World, is rendred by St. Augustine: *Ut ea natura Judicem agat que sub Judice petit.*

And this yieldeth an exceeding comfort unto the faithful servants of Christ, as St. Gregory saith: *Est nobis spes magna penitentibus quia advocatus noster factus est Judex noster.* They that have forsaken all to follow him, and for his sake have been killed all day long, and accounted as sheep appointed to be slain, they need not fear to see him coming to be their Judge.

But for those that have, and do still crucifie him, by their wicked deeds, rob his Church of her Lands and Revenues, abuse his Servants by their lyes and slanders, and oppress their Neighbours by the Laws of Violence, it will be most terrible unto them, to see Christ (that hates these things with deadly hatred) coming to be their Judge.

2. For the Coming of Christ; Behold, I come, We do find, that there is a four-fold Coming of him. 2. The Coming of Christ;

- 1. Enigmatically, in Types and Figures.
- 2. Corporally, in our humane Flesh.
- 3. Spiritually, by the Graces of his blessed Spirit.
- 4. Gloriously, in the Majesty of his Father.

Four-fold.

1. He came in *forma hominis*, in the shape of man, by an assumed body, and not hypostatically, united to his God-head, but yet visibly, to create Adam in Paradise, after his own Image and likeness, and so walked with him, and talked familiarly with him, untill Adam fell away from him by his transgression. And so he came and appeared unto Abraham, and unto Joshua; and he came in all the Types and Figures of the Law, that prefigured his second coming in our flesh, for he was the substance of all these shadows. 1. Enigmatically.

*Gen. 2. 15.
& c. 3. 8.*

*Gen. 18. 25.
& c. 32. 24.
Josh. 5. 13.*

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2. He came *Hypostatically* united to our humane Nature, when by the powerful operation of the Holy Ghost, the Word was *incarnate*, and took our flesh upon him in the Womb of the blessed Virgin. And this coming was in *great humility*, born of a poor Woman, a Carpenters Wife, and laid in a Manger, and living so meanly, that as he saith himself, though the Foxes have holes, and the Birds of the Air have Nests, yet he had not where to lay his head; which poor condition was the cause, that when he came amongst his own, his own Creatures, his own flesh and blood, his own received him not.

July 9. 58.

John 1.

3. Spiritually.

3. He cometh *Spiritually* by his Grace, into the hearts and souls of his faithful Servants, to guide them, and direct them to do that which is just and righteous in his sight, and to comfort them in all their troubles and afflictions; for so Christ saith unto them, *I will not leave you comfortless*, or like Orphans that have none to help them, but *I will come unto you*, that is, by his blessed Spirit, that he sendeth into our hearts to be our comfort, without which we should have perished in the great and many troubles that we have from this generation of Vipers, that come not forth like other Creatures, but do gnaw out the belly and bowels of their Dams, as those do eat up the heart and bowels of their Mother-Church, and leave it to be nothing but a bare Carcase.

John 14. 18.

4. Gloriously.

4. He shall come *most gloriously* with the fulness of all Majesty, and as he saith himself, *In the glory of his Father with his Angels*. And this his coming shall be at the end of the World, when he cometh to judge both the quick and the dead, and to render to every man according to his works.

Mat. 16. 27.

Question.

But here the question riseth, between the good Christian, and the worldly Atheist about this point, of the end of the world. For,

I. All

The Judgment of the World.

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1. All we that *believe in Christ*, do undoubtedly look for an end of *this World*, and a day of just Judgment to be executed upon all the men of this World. But,

2. The Sadduces that say there is no Resurrection, neither Angel nor Spirit; and the covetous greedy worldling, that believes neither in God, nor the Devil, and therefore neither careth for Heaven, nor feareth Hell, but scoffingly saith, as St. Peter tells us, *Where is the promise of his coming, for since the Fathers fell asleep, all things continued as they were from the beginning of the Creation*; and as Solomon saith, *One Generation goeth, and another cometh, & terra manet in eternum*; and so Aristotle, the Peripatetics, and Gallen, the demi-god of the Physicians, not much behind him, do say with Manlius, *That our Fathers have not seen, neither shall their Childrens Children see any other world then this, which in their judgment is eternal.* 2 Pet. 3. 4.

But against these deceived dreamers of vain conceits, the holy Scripture teacheth us sounder truths, That the whole world shall have an end; for if all the parts of the World shall perish, then questionless the whole world must needs perish; and the world is divided into these two parts of Heaven and Earth, Heaven as the Roof, and the Earth as the Foundation of this Building; and our Saviour saith positively, *Heaven and Earth shall pass away*; and Saint Peter saith, *The end of all things is at hand*; and again, *That the Heavens shall pass away with a noise, and the Element shall melt with fervent heat.* Respon. Mat. 34. 35. 2 Pet. 3. 12.

But alas, to what end shall we alleadge Scripture, to them that believe no Scripture, but what pleaseth themselves out of the Scripture? Therefore as Golia's head was cut off with his own Sword, and the Baalites lanced with their own Knives, so we can convince them with their own Testimonies; for Ovid deliberating of the deluge, saith,

Elle

Ovid. Metam.
l. fab. 7.

*Esse quoque in fati reminiscitur affore tempus,
Quo mare, quo tellus correptaque Regia Celi
Ardeat, & Mundi miles operosa labore.*

And that Sect of Philosophers, called the *Stoikes* do not only pronounce the dissolution of the world, but determine it shall be by a general combustion; for though *Heracitus*, as *Themistius* saith, and *Seneca*, do suppose that it shall perish by another *Deluge*; yet the rest of these Philosophers, whom the Mathematicians follow, do avouch that the *Stars* shall be the Incendiaries of the World.

And indeed, both *Reason* and *Experience*, the two best and most pregnant proofs of, any thing, as *Levinus Lemnius* saith, do most evidently shew that the World must have an *end*. For,

1. Reason,
Sheweth the
World must
have an end.

1. Reason tells us, That whatsoever had a beginning, must of necessity have an ending. But *Plato*, in his *Timæus*, brings abundant of Arguments, to prove that the World had a *beginning*; and a man may easily understand there was a *time*, when there was neither *House* nor *City* upon the face of the earth, when as we can prescribe the *beginnings* of the *greatest Cities*, and *stateliest Structures* of the World; therefore as these things had their *beginnings*, so they must needs have their *endings*.

2 Experience
prooveth the
same.

Psal. 102. 26.

2. Experience, which no Reason can contradict, sheweth unto us, that as the Prophet *David* saith, *The Heavens do wax old as doth a Garment*, and the Earth Droopeth like an old man that hath lost his strength, when it is sometimes choaked with water, sometimes parched with heat, and in some places mouldred away; for it is observed by Travellers, that *Mount Aetna*, which was a *special Mark* to the Saylor, is not now *near so good*, as it was formerly reported to be; and if we may credit our Astronomers, the

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the constitution of the Celestial Orbs is *weakened*, and the Sun is nearer to us, by the fourth part, that is, nine thousand nine hundred seventy and six miles, then it was miles. As the Germans reckon
in *Ptolemæus* times.

And no man can deny, but that in all Plants there is *lesser vertue*, in all men and beasts *lesser strength*, and in all of us *fewer years*. Therefore we can do no less then look for *sudden consummation* of all; at which time we look for this *last coming* of Christ here spoken of in these words, *Behold I come.*

3. The next point specified in this Text, sheweth the *speediness* of his coming, in this word *quickly*, for the better understanding whereof, you must note that Saint *Augustine* reasoning against the *Manichees*, distinguisheth the Age of the World into six parts.

3. The speediness of his coming.

Aug. in gen. l. 1.

1. From *Adam* to *Noahs* flood,
Our Infancy.
2. From the flood of *Abraham*,
Our Childhood.
3. From *Abraham* to *David*,
Our Youth.
4. From *David* to the Captivity of *Babylon*,
Our Manhood.
5. From the Captivity until Christ,
Our old Age.
6. From Christ to his coming to Judgment,
Our decrepit Age.

Others contracted the life of the world into a narrower room, and distributed the same into four Ages.

1. Unto the Flood, like our Childhood, plain and simple.
2. Unto the promulgation of the Law, our Youth, wild and wanton.

B

3. Unto

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3. Unto Christ, to make satisfaction for our sins:
4. From Christ to the end of the World.

Others with the Hebrews, pretending to have a prophetic of *Enoch*, or as some think from *Elias*, that the whole Age of the world should be 6000. years, which they distributed into three parts; whereof 2000. should be again before the Law; 2000. under the Law; and 2000. under Grace.

And all of them *do agree*, that this is the *last Age* of the World, though they cannot agree how long this last Age lasteth; for some there were in *St. Aug.* time, that assigned it 400. years, others 500. and others a 1000. after the *expiration* of which term, their folly and *presumption*, to enter into Gods Secrets, were made manifest unto the World.

Mat. 24. 36.

Acts 1. 6.

But the *truth* is, that they which seek to know no more then what God hath *revealed*, do find the time of our death, and his *coming* to Judgement, to be altogether *uncertain*; for of that day and hour *knoweth no man*, saith our Saviour, *no not the Angels of Heaven, but my Father onely*; and when the Apostles demanded, *Whether he would at that time restore the Kingdom unto Israel*, his Answer was, *It is not for you to know the times and the seasons, which the Father hath put in his own power.*

And good reason, that the time both of the one, and of the other, should be concealed, and not discovered unto us; for we are all, most commonly, cast into a Bed of security, as *Jezebel* was cast into a Bed of Fornication, and never think, either of our death, or of our Judgement, because we know not how *near* they are unto us; for if we knew the time, how near it is unto us, we would certainly be of another mind, and love the World *far less* then we do, and not rob God and our Neighbours *so much* as we do; for as *St. Jerom* saith, *Ille omnia facile contemnit, qui credit se cito moriturum*; and therefore we conclude it wisely

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wisely laid together of *Esau*, when he said, *Lo I die, and what good shall my birth-right do unto me?* which is, as if he said, What good shall *all the World* do to a man that is dying? And what good shall *all the Lands* that thou hast gotten from the Church, and from thy poor Brethren, when Christ shall come to judge thee? Gen. 25. 32.

Therefore God left the time *uncertain*, that as our Saviour adviseth us, We should be watchful at all times, because *we know not when the Master of the House cometh, at Even, or at Midnight; at the Cock crowing, or at the* Mat. 19. 35
dawning.

And we all see, that although nothing is more certain then death, yet nothing is more *uncertain* then the manner, place and time of our death; for some die through the *Pestilence*, as the threescore and ten thousand *Israelites* in *Dauids* time, and the thousands that have lately died in *London*; some die with the *Sword*, as *Amasa*, and those that are killed in War; and some through *Hunger* and *Famine*, as they that were besieged in *Jerusalem* by *Titus*; some die by *Fire* from Heaven, as the *Sodomites*, and the *Collonels* with their *fifties*; others by *Fire* from the Earth, as *Zimri*; some perish by *Water*, as *Pharaoh* and his *Princes of Egypt*; and some are swallowed up by the *Earth*, as *Dathan* and *Abiram*.

Some die by *Winds*, as *Job* Sons and Daughters; some by *Lyons*, as the disobedient man of God; and some by *Worms*, as *Herod*; and so some die in their *Cradles*, as the *Babes of Bethlehem*; some in their *Parlor*, as *Eglon*; some in the *Fields*, as *Saul*; some in their *Beds*, as *Isboseth*; some in the *Temple*, as *Zenacherib*; and some at the very *Horns of the Altar*, as duke *Joab*.

So likewise some die in their *Infancy*; some in their *Youths*, and some in their *middle age*, and none knows *where* nor *when* he shall die; And all this *uncertainty* of time and place, is to make us watchful, and as the Poet saith.

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Omne crede diem tibi diluxisse supremum.

To think every day may be our last day ; for when thou risest, thou knowest not whether thou shalt ever go to Bed again, and when thou goest to Bed, thou art not sure to rise again.

Eccles. 11. 3.

And as the Tree falleth, so it lieth ; as day of death leaves thee, so the day of Judgment shall find thee.

But though the time of Christ his coming is uncertain, for the reason above shewed, yet we may be sure it is very near at hand, even at the doors, and hanging over our head ; for Saint Paul saith, *That the ends of the World are come upon us*, 1 Cor. 13. 12. And Saint Peter saith, *The end of all things is at hand*, 1 Pet. 4. 7. And Saint John saith, *It is the last hour*, 1 John 2. 18. And Christ saith here, *Behold, I come quickly*. And the Author of the Epistle to the Hebrews more fully saith, *Yet a very little while, he that shall come will come, and will not tarry*, Heb. 10. 37.

For the better understanding of which point, you must observe, That when Christ told his Disciples of the destruction of Jerusalem, saying, *Verily I say unto you, There shall not be left one stone upon another that shall not be thrown down*, Mat. 24. 2. His Disciples supposing that Jerusalem, the City of God, and their Temple, which was the only House of the true God that was in all the World, should not be so ruined and destroyed until the end of the World, came privately unto him, and desired him to tell them, when these things should be, and what should be the signs of his coming, and of the end of the World, that so they might not be suddenly surprized unawares.

And our Saviour, willing to satisfy the just desires of them that seek to him, so far as he seeth convenient for them, doth promiscuously set down the signs and forerunners both of Jerusalem, as the Type, and of the end of the World, that was signified thereby.

Whereof God said, *This shall be my rest for ever, here will I dwell, for I have a delight therein.*

And

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And I find the Signes there, and in other Scriptures,
to be of two sorts:

Either, { 1. *Precedent*,
 Or,
 2. *Concomitant*.

1. The *Precedent* Signes of his Coming, are especially
15. which should be *all fulfilled* before he comes to Judge-
ment.

1. The pre-
cedent Signes
of Christ's
coming to
Judgement.

And those Signes are,

1. *Adulteration of the pure Doctrine.*
2. *Warrs, and rumours of Warrs.*
3. *Plague.*
4. *Famine.*
5. *Earthquake.*
6. *Catholick Corruption of Manners.*
7. *Decay of Charity.*
8. *Free-passage of the Gospel.*
9. *Martyrdome of good men.*
10. *Publick Scandal.*
11. *Setled Security.*
12. *Terror among men.*
13. *Inundation of Waters.*
14. *Vocation of the Jews, as some men think.*
15. *Revelation of Antichrist.*

Fifteen:

The 1. began to be fulfilled *immediately* after our Sa-
viours time, when there arose *false Christs*, and false
Apostles, and filled the *Christian Church* with Schismes,
Heresies, and false Doctrines.

1. Adultera-
tion of the
pure Doctrine
*Jesephus, l. 20.
c. 11, 12, 14.*

2. For *Warrs*, and rumours of Warrs, you see it hath
lasted in a most *inhumane manner*, even among Christian

2. Warrs.

Princes, to this very day: And we our selves have Warrs,

— Nullos habitura triumphos,

Because, that when we get the *Victory*, we have reason to be sorry, that they have forced us to destroy them; as the *Israelites* were, after the destruction of the Tribe of *Benjamin*: And therefore, though we have all reason to wish and pray, that our King should have the *Victory* over all his *Enemies*; yet we have greater reason, to wish, that he had no Warrs at all.

3. Plague.

Deut. 28. 21.

3. For the *Plague*, whereof *Moses* saith, *The Lord will make the Pestilence to cleave unto thee, untill he hath consumed thee from off the Land.* The heavy hand of God upon our Cities lately felt, can sufficiently justify the fullfilling of this Prophecie.

4. Famine.

Joseph. l. 20. c.
2. ant.

Act. 11. 28.

4. For *Famine*, That, with the *Plague*, are the inseparable Companions of *Warr*, and do commonly follow at the heels of it; it was so great in *Jerusalem*, that, as *Josephus* saith, the Women were constrained to eat their own Children: And a more general Famine, prophesied by *Agabus*, happened through the World, in the Reign of *Claudius Caesar*; and our own Lands have not been free from this Prediction.

5. Fearful Things.

Joseph. de Bello Judaeo,
l. 7. c. 12.

5. For the *fearful Things*, and *Earth-quakes*: Besides those *fearful Aspects* and *Prodigies* that happened at the siege of *Jerusalem*, the terrible *Earth-quake* that happened on the 6th. of *April*, 1580. verifieth the accomplishment of this Prediction.

6. The general corruption of our manners.

6. For the general *Corruption* of our Manners, whereof our Saviour saith, *That iniquity shall be increased*; The Poet tells us, that long agoe,

Vivitur

Vivitur ex rapto, nec hospes ab hospite tutus :

All lived by snatching and catching what they could one from another : Nay,

Filius ante diem Patrius inquirat in annos :

The Son longs for his Fathers death, that he might enjoy his Lands and Livings : And, which is worst of all,

Villa jacet pietas :

There is no piety amongst men : That is, as David saith, There is no fear of God before their eyes : But,

Terras aetrea reliquit :

Justice can hardly be found on Earth ; No more ; and no better , than I found at the Kings-bench ; but Perjury, Falshood and Partiality, do carry away the Lands and Possessions, both of the Church of Christ, and of our poor Neighbours ; And all is, to make our Children great in this World, and to leave wealth enough for their babes.

But I would, these unjust and unwise Worldlings would consider, How farr they are deceived herein, not only by making themselves odious to God, by making their Children famous among men, and making themselves miserable in the next Life, by seeking to make their Prosperity great in this Life ; but also in that very thing, that they aim at, of making their Children rich, and of a large and ample Estate and Possessions : because this their unjust dealings, is the only way to destroy them. For, if you believe the Scripture, *The seed of evil doers, saith the Prophet, shall never be renowned ; but the Lord will prepare slaughter for his Children, for the iniquity of their Fathers, that they shall not possess the Land, which they have so unjustly*

*Esay 14. 20,
& 21.*

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P. ec. 16. 8.

Psal. 37. 16.

unjustly gotten. And the Wise man saith, *Better is a little with righteousness, than great revenues without right.* And the Prophet David saith, *That a small thing that the righteous hath, is better than the great riches of the ungodly.* And S. Paul describes our Manners in these things, the which if I should goe about to shew you, and our wickedness, to the full, my allotted hour, and this *short day*, yea, the *longest day* in Summer, would be too short.

7. Decay of Charity.

7. For the *Decay of Charity*, which is an inseparable Companion of our Iniquity; our Saviour joyneth this unto the other, saying, *That, because iniquities shall be increased, the love of many shall wax cold*; that is, The Love of brethren, as the Poet saith;

Fratrum quoque gratia rara est.

And the Love of Neighbours one to another, and especially our Love to the *poor members of Christ*; for this is grown so *cold*, and so *frozen*, that, whereas we read, there was but one *Lazarus* at the rich mans gate, you may now find 20. *Lazarus's*, that the rich man makes, by his Oppression, Injustice, and racking of his Rents, for every one that he relieveth. And it grieves every good mans heart, to see such a *multitude* of poor miserable Creatures every where; and it grieves me *ten times* more, that I am not *able* to relieve them; but that I am *forced* to spend that in Law, to recover the *right* of the Church, which I would more *willingly* spare, for the relief of the poor; but that our duty to God is to be *preferred* before our service to any man.

8. Free-passage of the Gospel.
Col. 1. v. 6.

8. For the *free passage of the Gospel* to all Nations, it is long agoe fulfilled, as S. Paul testifieth unto the *Colossians*, saying, *The Gospel is come unto you, even as it is unto all the World*; And the words of Christ are to be understood of the publique preaching of the Gospel, both to the
Jews

Jews and Gentiles, which signified all the World; and are to be interpreted according to the words of the *Psalmist*, *His sound is gone out into all Lands, and his words unto the ends of the World.*

Psalm 19 4.

And this the Lord doth, because he hath alwayes followed the *example*, which he giveth to a *righteous Judge*, That before he *condemns* a man for his Offences, will first *accuse* him, and then *prove* his Accusations by good Witnesses: So God, before he comes to *judge* us for our Offences, doth first *preach the Gospel*, to recall us from our wickedness. So he *accused* the old World of Disobedience, and *proved* the same, by *Noah*, the Preacher of Righteousness, before he *drowned* the same, for their lack of Repentance: So he did with the *Sodomites*, by *righteous Lot*: So with *Pharaoh*, by *Moses* and *Aaron*, before he destroyed them: And so *S. Paul* preached the Gospel to the *Colossians*, *Laodiceans*, and *Hieropolitans*, before the Earth opened her mouth, (as *Orosius* witnesseth) and swallowed them up, like *Dathan*, because they would not believe: And so he would have the Gospel *preached to you*, and to all others, before he comes to judgement.

Orosius, l. 7. c. 5.

9. For the *Persecution of the Church*, and Martyrdome of good men, expressed in these words, *Then shall they deliver you up to be afflicted, and shall kill you, and you shall be hated of all Nations for my Name sake.* This began immediately to be fulfilled, when *Steven* was stoned, the Apostles imprisoned, *John*, the brother of *James*, killed with the sword; and by the command of *Herod Agrippa*, that, to curry favour with the *Jews*, contrary to all Law, condemned him to Death, before his Cause was once heard.

9. The Persecution and Martyrdome of the Saints. c. 24. v. 9.

And afterwards, for the space of 300. years, the more the Church increased, the more the Persecution increased, so that in all *Europe*, and all other parts of the *Roman Empire*, the Church of Christ was chased like a Doe, tossed like a Ball, and removed like a young Plant;

C

cially

cially by these Ten inhumane and bloody Persecutors :
Whereof,

Anno 86.	Nero was the 1st.
110.	Domitian the 2d.
170.	Trajan the 3d.
204.	Antoninus the 4th.
	Severus the 5th.
	Maximus the 6th.
252.	Decius the 7th.
	Valerian the 8th.
	Aurelian the 9th.
	Dioclesian
	and
	Maximianus
	} the 10th.

All of them bathing
their Swords in the blood
of the Saints, and con-
spiring together for the
quite rooting out of the
Christian Faith, doth suf-
ficiently prove this Pro-
phesie of Christ to be long
ago fullfilled : Or, if not,
the Massacres of the Chri-
stians, that were acted in
Spain, France, Bohemia,
England, and other Coun-
tries, within these last Centuries, will put the Point out
of all doubt.

10. Publique
Scandal.

10. For *Publique Scandal*, shewed by Christ, in these words, *Then shall many be offended*; that is, *de Scandalo dato*, when men do see, either the *corruption* of mens manners, as if they see the Salt of the Earth losing its favour, and the *Lights* of the World becoming dimm, and clouded, with the love of this World, (a thing too frequently seen :) Or else, the *Apostacy* and *Defection* of such, as (like those of late years) will turn with *every wind*, and forgoe their Faith to God, and their Allegiance to their King; and yet, when the *tyde turns*, to turn again for their advancement; which cannot choose but be an Offence to many men; when they consider, what those men have *acted*, and yet how they are advanced : And, as *Diogenes* laughed, to see the great Thieves lead the *lesser Thieves* to the Gallows; so they are offended, if they see many of the *greatest Rebels*, to enjoy their Lands and Possessions; and those *poor Snakes*, whom they forced to rebel, to lose all that ever they had.

But,

But, if after all their wickedness, any have sped *thus well*, yet have they just cause to *repent*, and to abhor themselves *in dust and ashes*, because so many thousands are made poor and beggars by their means; which is *another cause* that many are offended.

And if they see any of those Reverend Bishops, that hazarded their *lives*, and *lost all* they had, neglected; and those that *complied* with the Rebels, and enjoyed *all their means*, advanced to be Bishops; would not this cause many to be offended? I say, it cannot choose, but, *whenever and wheresoever* these things are done and seen, many will stumble thereat, and be offended: And I am sure, *all these things* have been often done, since our Saviour gave us this Prediction, *That many should be offended.*

11. For the settled security of men, whereof our Saviour saith, *That, As it was in the dayes of Noe, so shall it be at the coming of the Son of man:* And our own times do prove this to be fulfilled, for we are as fast asleep in our sins, as Adam was, when he lost his ribb; or Sifera, when he lost his life; so that neither the judgements of God, nor all the preaching of men, can awake them from their sinfull courses; but that we must cry out, *Noluerunt in cantari*, for we have piped unto them, but they have not danced.

11. Settled Security.

12. For the Terrours and Conternations of men, expressed by our Saviour, in these words, *Mens hearts shall fail them for fear, and for looking after those things that shall fall on the World:* And what do we now, but *shake and tremble*, for fear of those *Wars, Plagues, and Afflictions*, that are due unto us, and for our sins, are very like to fall upon us? And yet will not forsake our wicked wayes, to prevent them.

12. Terrours of men.

For

13. Rage of
Waters, Luke
21. 25.

13. For the rage of *Waters*, when the *Seas* and the *Waters* shall roar; as Christ saith, The many many *Shipwracks* that have happed, to the loss of many thousands of men, and the *inundations* that in many places, have destroyed both *Cities* and *Countries*, and abundance of *Wealth*; as in *Friezland* it came so deeply upon them, that it might well nigh be called the *Friezland Flood*; and in *England* it hath been very much; and these besides those that happed in the remotest parts of the World that we know not of, do sufficiently demonstrate the fulfilling of this prediction.

And so all men do acknowledge, and deny not the full accomplishment and fulfilling of all the *aforsaid Signs* and *Preludiums* of our *Saviours* coming to make an end of this wicked World.

14. The calling of the
Jews.

But for the fourteenth & fifteenth signs and forerunners of Christ his coming, that is, The calling of the *Jews*, and the revealing of the great *Antichrist*, all men will not acknowledge them to be fulfilled. For,

1. Touching the calling of the *Jews*, which the *Presbyterians* stand for, out of *Saint Pauls* words, in *Rom. 11.* and say it is yet unfilled.

I answer, That while I was Lecturing in *Saint Pauls*, upon the *Epistle to the Romans*, I considered of this point; and meeting with a Treatise of a learned Author, Doctor *Willet*, intituled, *De Universali & necessariâ Judæorum vocatione*, I read it, and weighed it as diligently as I could, and finding how that both he and the rest of those Authors, that were of his mind were mistaken, and misunderstood the meaning of the *Holy Ghost*, touching the calling of the *Jews*, I have, as I hope, sufficiently cleared the point, and proved, that their calling, as the Scripture meaneth, is fulfilled already; and that the other conceit of

of their visible dominion in the Land of Jury, and Temporal Rule (which the very Apostles expected before they were enlightened) and of a fifth Monarchy, so much dreamed of, and talked after by our late Phanaticks, is but a meer Chimæra, as I have fully demonstrated their vanity, answered their Arguments, and confirmed the truth very largely in the sixth book of my True Church, where they that desire to be further satisfied, may see the same at their leisure.

2. And lastly for the revealing of the Antichrist, the Jesuites are stiff that he is not discovered; and Sanders in his Demonstrations, is erroneously confident, that he must be a Jew of the Tribe of Dan. 15. The revealing of Antichrist.

But to be now brief in this point, because I have formerly been very large herein, and have written 3 Books of this Argument, wherein it is fully proved, That the great Antichrist, which Saint Paul saith, should sit in the Temple of God, as God; and whom he calleth, the man of Sin, and the child of Perdition; and which Saint John saith, should deny Jesus to be the Christ; and which the Angel saith, should kill the two Witnesses of God, (which are the Monarchy and Hierarchy) is now discovered to be none other then the prevalent faction of the long wicked Parliament; that as the Jews crucified Christ their own Heavenly King, so they next unto the Jews, of all Nations, have judicially murdered God's Anointed, their own most excellent King, and destroyed all the lawful Ministers of God's Church; and they that will not believe this Beast to be the great Antichrist, shall never see a greater, though they should live a thousand years; I say, this is there fully demonstrated.

But books are written to no purpose, if they be not read; and Sermons are preached to no profit, if they be not followed; and Christ himself will avail you nothing, if you do not believe his words, and obey his precepts.

The Judgement of the World.

So this proof that I have made to shew unto you, that all the signs of the Worlds ending, and the preludiums of Christ his coming to Judgment, are fully come to pass and accomplished, will yield you no benefit, nor any wayes amend you, if you do not believe it; and according to our Saviours Counsell, to watch and to be ready for his coming; that his coming may be for our comfort.

4. The manner of Christs coming.

4. For the manner of his coming, it is said, That he shall come, *and his reward with him*, that is, not empty handed and *poorly*, as he formerly came in great humility to redeem us; but he will come richly, and most gloriously accompanied, *in the glory of his Father with his Angels*, when, as *Daniel* saith, *Thousand thousands shall minister unto him, and ten thousand times ten thousand*, Dan. 7. 10. That is an innumerable number, so many that they cannot be numbred, *shall stand to attend him*. And so,

5. The end of Christs coming.

5. He comes thus pompously and richly, that he may be able to *render to every man according to his works*; where you must observe in this end of his coming, that he comes not as an *Advocate* to plead for us, but as a *Judge* to adjudge us; and either to acquit us and reward us, or to condemn us and *punish us*.

And you see, this Judgment is to be, as he saith,

1 Christ judgeth not according to our Faith and Profession,
Rom. 1. 17.
1 Cor. 2. 4.
Mat. 9. 22.
Luk. 17. 19.

1. Not according to our Faith and Profession, But,

2. According to our Works and our Actions. For,

1. Christ himself saith, *Not every one that saith, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doth the Will of my Father which is in Heaven;*

Indeed Saint Paul citeth it out of the Prophet *Habakkuk*, *That the just shall live by his Faith*. And Christ saith to the *Woman*, and to the *Leper*, *Thy Faith hath made thee whole*: But you must not mistake their meanings for it

is true, that their *Historical Faith* healed these diseased persons; and it is true, that Faith giveth life to the persons wherein it is; but if that life brings forth no fruit, it is to no purpose; for as our Saviour said, *The Tree is known by the Fruit*; and we judge the Tree, and the goodness and badness thereof by the Fruit; for a good Tree bringeth forth good fruit, and a bad Tree bringeth forth bad fruit; And therefore though the Fig-tree, where Christ looked for some Figs, had both life and fair green Leaves, that made a most beautiful shew; yet because it bare no other fruit, but such shews and shadows, as might deceive the eyes of men, our Saviour *curst* it, and then presently the fair leaves and fruitless life withered away. And therefore John Baptist saith not, every Tree that hath not life, but every tree that beareth not forth good fruit, shall be bewen down and thrown into the fire.

And I cannot find it in all the Scripture, that Christ will judge any man at the day of Judgment according to his Faith and Profession, but according to his Works; for, touching the outward profession of serving God, the Jews made as fair a shew as our people do now; but what saith the Prophet of our Faith and Profession? *To what purpose is the multitude of your Sacrifices? I am weary of them,* Isa. I. 11. & 14.

But it will be Objected, that Saint Paul saith, *We are justified by faith*; for that by the Works of the Law, no flesh living shall or can be justified.

Ob.

I answer, That we are justified indeed by faith, that is, by the Righteousness of Christ applyed and imputed to us through Faith, because all our best Righteousness is imperfect, and that only is perfect in the sight of God; but for that, as Ixion embraced a Cloud for Juno, so we are deceived with the shadow of Faith, instead of the true Substance of saving Faith.

Sol.

And

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Therefore when in the Apostles time, divers men deceived themselves, as we do now, with this fair shew, and the bare profession of Faith, Saint James bids them, *Shew their Faith by their Works*; for as our Saviour saith of himself, *Opera quæ ego facio testantur de me*; and therefore when John Baptist lent his Disciples unto Christ, to know whether it was he that should come, or should they look for another? Our Saviour gives them no positive answer, nor produceth any other Argument to prove it, but, Go, tell John what you do hear and see, *the Deaf hear, the Lame walk, and the Blind receive their sight, &c.* And let John judge by these works that I do, whether I be he that should come, or not: And so as Christ would have John to judge of him by his works, so he will judge John, and all the men of the World by no other thing then by their works; and therefore it is not our Words, nor Profession, nor our Faith, that we shall be judged by, and for which we shall receive our reward. But,

2. Our reward shall be rendred unto us according to our Works; for so saith my Text, and so saith the Scripture in many other places, *Psal. 62. ult.*
2. Our reward shall be according to our works, *Mat. 16. Rom. 2. 6.*

But here you will demand of me, what are those works which Christ shall judge, when he shall come to Judgment? And,

I answer, That they are of two sorts; that is,

- Either {
1. Such as shall be approved and rewarded. Or,
 2. Such as shall be condemned and punished.

1. The works of the first sort may summarily be distinguished into these three kinds.

3. Works

- 1. Works of Piety.
- 2. Works of Equity.
- 3. Works of Charity.

1. The Works of Piety are, to pray to God, to preach and publish Gods works and praies, to build Churches, to endow them with Revenues, for the furtherance of Gods service, and the instruction of Gods people, and to do all and every other thing, that tendeth to, and furthereth the Honour and Glory of our God.

1. The works of Piety.

2. The Works of Equity, are to oppress and wrong no man, either by word or deed; but to deal justly and honestly with every man, be he rich or poor, young or old, good or bad, wise or foolish; And, as our Saviour saith, To do unto all men, as we our selves would be done unto; for this is the Law, and the Prophets: that is, All that the Law requireth, and all that the Prophets, which are the Expofitors of the Law, do avouch to be the sum of your duty and conversation one towards another, to deal justly one with another; because, as Theognis saith,

2. The works of Equity.

Ἐν δὲ δικαιοσύνῃ συλληβέν πᾶς ἀρετὴ ἐστὶ,

All Vertues are comprised in this one Vertue of Justice; and he hath no cause to complain, that hath Justice done unto him: And therefore, no marvel that all the Prophets harped still upon this string, To live justly.

3. The Works of Charity are, To relieve the poor, to build Almes-houses for the lame, blind, impotent, and diseased; and, as Christ sheweth, to feed the hungry, cloth the naked, &c.

3. The works of Charity.

And it is a Work of Justice, for the rich to do these duties unto the poor; and therefore the Scripture saith, Deprive not the poor of his almes. And S. Ambrose saith,

D

Pasce

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Pasce fame morientes, si non paveris fame occidisti:
 Because, as he saith,
Esurientium Panis est quem tu retines :

It is the Bread of the hungry, which mouldeth in thy Cupboard; it is the Garment of the naked, which the Moth eateth in thy Presses; and it is the needy poor men's Money, that is lockt up in thy Coffers, or laid out to Usury, because thou art but the Steward of all the Goods in thy possession, and God gives thee leave to serve thy self of Necessaries first, and then to dispose the rest as he requireth, for his honour, and the relief of his members.

And because the poor is *least able* to require his Right, the Judge is *most careful* of these Works of Charity, before those that concern his own honour, or those that concern such men, as are *better able* to require their own Right, than those poor men are: And therefore saith, *Come ye blessed of my Father; for I was an hungred, and ye gave me meat.*

Mat. 25. 35.

So you see the Works that God approveth, and rewardeth with everlasting life; and therefore, happy are they, that are full of these good Works: But,

2. The works that shall be punished. 2. What are the Works that are reprov'd, and shall be punished? I answer,

1. The works of Omission. 1. That the Omission, and the not doing of these Works, is a sufficient work, to undoe us: As,

1. The not praying to God, the not repairing of his House, not paying of our Tythes, nor doing those Duties, that may every way further the Honour and Service of God.

2. The

2. The not dealing truly and justly one with another.

3. The not relieving of the Poor, as our Saviour sheweth, when he saith unto the uncharitable men, *Depart from me, ye cursed, into everlasting fire, prepared for the Devil, and his Angels; for I was an hungred, and ye gave me no meat.* c. 24. v. 41.

And I could wish, that all men would consider, That, *Si in ignem mittitur, qui non dedit rem propriam, Ubi mittendus est qui rapuit alienam*: If he shall be punished, with *Dives*, because he relieved not poor *Lazarus*, with his own proper Goods: What shall become of them, that by their *Oppression*, *Taxations*, and racking of *Rents*, do make many *Lazarus's*, and take away their *bread*, and their *Garments* from them?

And if they shall be *condemned* and punished, that *repair* not Gods House, and pay not their *tythes*, and their *dues*, to uphold Gods Service: What shall become of them, that *pull down* the Churches, and destroy them; and *take away* the Rights and Revenues of Gods Church, to obstruct, and to suppress his Service? Surely their *case* must needs be most *deplorable*, when Christ shall come to judge them. But to proceed: I say,

2. That the *Commission* of these Works, that are contrary, and clean opposite to the former Works, shall be reprov'd, and most severely punished; 2. The works of Commission.

Quia contrariorum ratio est contraria:

And therefore these are,

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- Works { 1. Of *Impiety*.
 2. Of *Iniquity*.
 3. Of *Cruelty*, and *Uncharitableness*
 to the Poor.

1. The works
of *Impiety*.

1. The Works of *Impiety*, are the breach and transgressions of the 1st. 2^d. 3^d. and 4th. Commandements: To commit *Idolatry*; to *blaspheme* the most *holy Name* of God, by our idle, vain, and false swearing, as our Drunkards and Swaggerers usually do; to *prophane* the Lords Day, which is our *Sabbath*; to throw down his Churches, which are Gods *Tabernacles*, (i. e.) his dwelling places, as the Prophet sheweth; and to *robb him* of his *Tythes* and Offerings, and of those *Lands*, Houses and Possessions, that were dedicated, and given by pious men, for the *honour* of God, and the *furtherance* of his Service; and the like works, full of *all impiety* and dishonour to Almighty God, are most abominable, and shall, at this coming of Christ, be condemned, and eternally punished to the uttermost.

2. The works
of *Iniquity*.

2. The Works of *Iniquity* are, to *robb*, and *steal*, and get away our Neighbours Goods, Lands, Houses, and Possessions, either by *force*, *fraud*, or any other unlawful wayes, as *Naboth's Vineyard* was gotten away by *Ahab*, and *Mephibosheth's Lands* by lying *Ziba*; and, as the reports goeth, many do so now, by *cunning Tricks*, and *De-vices*, and *false Oaths*, in the Court of Claim.

3 The works
of *Uncharita-
bleness*.

3. The Works of *Uncharitableness*, and cruelty to the Poor, are, not only to neglect and *deny almes* and relief to poor *Lazarus*, which, as I shewed you, was a work bad enough, but especially, by our *Injustice*, *Oppressions*, and *Wrongs*, our *racking* of Rents, *distraining* their Goods and Cattel, and taking them away for half their worth, to make our *selves rich*, and the Land to abound
and

and filled with poor and miserable wretches, so that it would grieve any *pious heart* to see so many of them, cold, naked, and ready to starve in the streets, and specially by those *Taxations*, though *justly* imposed for the necessity of the State, yet are *unjustly* Levied and Ceased, to ease the shoulders of the *Rich*, and to lay the weightiest burthen upon the *Poor*; and by those Chimney-gatherers, that, as they say, demand two shillings of those *poor Creatures* that beg their Bread, and are scarce worth two shillings in all the world; which, if true, ought to be *reproved*, least by making them few rich, they do make very many poor, which is intollerable, as it is, to make *England* rich, by making *Ireland* poor; these things are odious in the sight of God.

And now, if Inquisition should be made, as Christ will do at his coming, what our works be, I fear it would be found, &c.

Sunt mala, sunt bona, sunt mediocria; sunt mala plura,

Sunt bona mixta malis, sunt mala mixta bonis.

We have more works evil then good; for is not our God robbed by the Sacrilegious persons, are not his Churches in most places *ruined*, and his Service too much *neglected*, and his People not instructed.

1. I could wish that you would read, and mark what you read, in the books of *Ezra*, *Nehemia*, and *Esdras*, how religiously and bountifully those *Heathen Kings*, *Cyrus*, *Artaxerxes*, and *Darius*, restored the *many thousands* of Talents, and Vessels of Gold that *Nebuchadnezzar* had carried away from the *House of God*; and bestowed such *infinite Gifts*, of Gold, Silver, Wheat, Wine, and Cattel, until the *House of God* was again *re-edified*; And blessed be God, our most Gracious King, and his most Religious Father and Grand-father, *Kings* worthy of

1. What our works of piety are.

everlasting memory, have very fairly restored unto the Church, what our Nebuchadnezzar had taken from Her : And mark also, how zealously the poor captive Jews, beyond their power ; contributed towards the repairing of God's House, and the Service of God. And what do we do now, but throw down his Churches, and rob them of their Revenues ? and therefore shall not these Jews and Gentiles rise in judgement to condemn us ? For the Gospel requireth far greater perfection of us, then the Law required of them, as our Saviour testifieth in that excellent Sermon which he made upon the Mount ; for there he saith, You heard that it was said, *Thou shalt not kill ; but I say unto you, Whosoever is angry with his Brother without a cause, shall be in danger of the judgement ; and you have heard, it was said of old, Thou shalt not commit Adultery ; but I say unto you, Whosoever looketh on a Woman to lust after her, hath committed Adultery with her : And you have heard it was said, Thou shalt not forswear thy self ; but I say unto you, Swear not at all : And therefore he tells us plainly, That except our Righteousness, that is not the imputative Righteousness of Christ, but our own inherent Righteousness, and good works, shall exceed the Righteousness of the Scribes and Pharisees, (and they were the most Righteous, and the strictest Set that were among the Jews) ye shall in no case enter into the Kingdom of Heaven.*

Mat. 5. 21.

vers. 27.

vers. 33.

vers. 20.

Though under them were included *bona Caeli.*

And with them, *bona Terra.*

And there is great reason that we should exceed them in all piety and virtue, because their prime promises were but *bona terra*, the fruits of the Land that flowed with Milk and Honey ; whereas we see that which they saw not, and have the great blessings of Heaven, and eternal happiness promised us, if we believe in Christ, and keep his Commandments : And therefore we should strive to exceed them ; and so we do exceed them indeed, but it is in Sacrilege, and all other kinds of wickedness.

2. For our Courts of equity, that are the Fountains from whence all justice should spring; I will not give them the Character that the Prophet *Esay* gives to the Princes and Judges of the Jews, that they are rebellious, that is, to the Law of God, and the companions of Thieves, that is, unto their Neighbours, by taking and giving away their just Rights from them; but I say, that I do much fear, that many of them, many times, are no better then I found some of them to be; and I leave the poor people, for the rich can easily procure justice, to testifie how they find them.

2. What our works of equity are.

3. For the poor, I am certain they cry louder to God for help and relief, then I can preach unto you for their want of charity, when as few or none of us doth rightly and cordially relieve poor *Lazarus*, and remember the afflictions of poor *Joseph*, but as the Prophet saith, Sell the poor for a pair of Shoes.

3. What our works of charity are.

And certainly these works, if ours be such, can expect no other reward then extreame punishment of Plagues, Wars, Famines, Fires, and Swords in this life, and eternal destruction, if we repent not and amend, when Christ shall come to judgment.

And truly I am ashamed and confounded, and grieved at my very heart and soul to see the impiety, iniquity, injustice, oppressions and wrongs, that are done under the Sun, by the rich, great and powerful men of this World, and that without any fear of God, or any care of our selves, as if we should never give an account for any thing which we do; Whereas God shall bring every work into judgment, and every idle word that we speak, with every secret thing, whether it be good, or whether it be evil, Ecclesiastes 12.

14.

Loe, I have told you of these things in general, which I could have done more particularly, but it may be you do not love to hear it, because, as St. *Augustine* saith;

Impii

Impii homines qui dum volunt esse mali, Nolunt esse veritatem, quæ condemnantur mali: Wicked men, that are resolved to continue wicked, desire not to hear the truth, which reproveth and condemneth their wickedness: And perhaps you will say, that I am a *Mad Preacher*, so plainly, and so *bluntly*, to tell you of these things.

But I say unto you, There can be no greater madness in the World: *Quam pro momentanea delectatione perdere eterna gaudia, & nos metipsos obligare ad eterna supplicia?* There can be no greater folly or madness in any man, than for a moment of delight, and worldly honour, in the Possessions that we get for a short time, to lose everlasting happiness, and to bind our selves to eternal miseries.

And therefore, to conclude, I say, with the words of the Prophet, *Be wise now therefore, O ye Kings, & Erudimini*, that is the word; learn to do *Justice*, you that are Judges of the *Kings bench*, and all the Judges of the Earth: For, though a Judge, especially the Lord chief Justice, in any Kingdom, *Est major, quam cui possit fortuna nocere*, is so High, that he cannot be reached, and so Great, that he cannot be blamed; for who dares say unto a Judge, *Thou art unjust?* Yet, *Cum volat illè dies*, When that day comes, that Christ shall come to Judgement, his chiefest comfort will be, that he hath followed the Wiseman's counsel, *Sap. 1. 1. Love Righteousness, ye that be Judges of the Earth*: For I have found it, and observed it in many places, that the Judges are many times the cause of injustice, and unrighteousness, and wrongs; though they pass it off from themselves, unto the Juries; because the Juries, being for the most part, *weak* and simple men, do neither understand the *points of Law*, nor observe the *pleadings* of the Counsel, nor the *nature* of the Facts; but they mark the *countenance*, and observe the *inclination*

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hath cast them into Prison, and they like the true Servants and Martyrs of Jesus Christ continued faithful unto death; and therefore now that glorious King, and faithful Witness of God, is Crowned, with all the rest of the Bishops and Martyrs, that suffered with him, with the Royal Crown of Eternal Life.

And secondly, You have heard of the burning of the old material *Sodom* and *Gomorrha* for their sins and wickedness; and the Use and Application that the Spiritually tearmed *Sodom* should make thereof: And (since I Preached these Sermons) within about one month after, you have seen the lamentable burning of that City, which the Holy Ghost saith, is Spiritually tearmed *Sodom* and *Egypt*, and the City where the Lord was crucified, because of their undutiful, unthankful, and most wicked carriage towards the two Witnesses of Jesus Christ, and their not repenting for those their sins, with Weeping, Fasting, and Prayer, which had they duly performed, according to the third Treatise, they might have prevented that fearful judgement, which you have seen fell upon them.

And last of all; You have heard, and you shall see, what all they that are dead, and all that are alive, and shall be born to life, shall receive at the last day, that great and terrible day of judgement.

The Lord God of his infinite goodness, give us all his Grace, to make a right use of all this that I have written; that when we have fought a good Fight, and have kept the Faith, and finished our Course, we may attain unto the Crown of Life, which the Lord hath promised to all them that will continue faithful unto death; through Jesus Christ our Lord; to whom be all Glory and Dominion, for ever and ever.

Amen.



FINIS.



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...

A small Part

World, thereby to *justify* the great *Goodness* of God, so *patiently* to spare us, such wicked sinners; and his untipped praise-worthy *Justice*, if he should, by Wars, Plagues, and other Calamities, *utterly destroy* such a wicked Generation as we are, from the crown of the head, to the sole of the foot, both in Church, and Common-wealth. And likewise to shew unto the World, and to all Posterity, what I have suffered, and how I have done the uttermost of mine endeavours to regain the Rights of the Church, that, to the great dishonour of God, the hinderance of his Service, and the hazard of many Souls perishing, are held in the hands of Sacrilegious persons, to say no worse of them.

HAVING formerly discovered the Great *Antichrist*, and here in the fore-going Treatise, set down the *Sufferings* of the Saints of Christ, I thought it *not amiss*, for the benefit of the succeeding Ages, to set down the *Truth*, and, as my Witness is in Heaven, *nothing* but the *Truth*, of the *subtil and sacrilegious* proceedings of some of the Captains, Souldiers, and Assistants of the Great *Antichrist*, against the Church of Christ.

—— *Impar congressus Achilli*
In felix puer. ——

Dr. Hanmer in
the History of
Ireland.

A far too unequal match for me to cope with: for they are *many*, rich, and well-befriended; and I but *one*, poor, impotent and aged: Yet, to give you a sight of their *sacrilegious* doings, and my *many many* sufferings; You must understand, That the City of *Kilkenny*, the best and finest Land-Town in all the Kingdom of Ireland, as Dr. Hanmer, in his History of Ireland, saith; and for the time of the *Irish* Rebellion, the *only Seat* of the Grand Rebels, and the Popes Nuntio; and is, as the *Fame* goeth, enriched and beautified with *three qualities*, and blessings

blessings of God, farr beyond all the Cities of *Ireland*,
 that is, in a manner,

1. *Fire* without Smoak, or but very little at the most.
2. *Air* without Myst, or but very seldome, and very little.
3. Rivers of *Water* without Mudd, or but in very few places.
4. To these I may justly add, *Earth*, very pleasant and fruitful, adorned with *Parks* and *Closes*, encompassed with quickset Hedges, farr beyond all other places that I have seen in *Ireland*; and so a Land, as the Scripture saith of the Plains of *Sodom*, Like Eden the Garden of God, *Gen. 13. 10.* and like the Land of Egypt, as thou comest unto Zoar: A Seat very pleasant and delectable for *Worldlings* especially to long after.

The three
good Quali-
ties, and great
Blessings of
God to Kil-
lery.

And therefore, that grand Rebel *Axtel*, the Demolisher of Gods Churches, and Tyrant over Gods Servants, had the wit to choose this place to seat himself, for to exercise his tyrannical Rule and Dominion; and Captain *Thomas Evans*, coming into *Ireland* with a goodly Troop of Horse, to serve the Great Antichrist, the Parliament, and having all his Troop swept away by Captain *Scurlocke*, a brave *Irish-man*, in one night, before he had done any Exploit, or the least service, as they say, for his grand Masters, had this favour done unto him, (to requite his loss, with farr greater gain, more ease, and less danger) to joyn him, and Lieutenant Collonel *Oliver Wheeler*, a man as politique in worldly affairs as himself, with that Anabaptist *Axtel*, to be Commissioners of their Revenue; which was the only way to enrich them, and to make them great, and great landed-men in this World: For having the disposing of all Lands for their Arrears unto the poor hungry Souldiers, they did (like the wise men of this World) contrary to their Master *Cromwell's* order, (who had so much Religion or honesty in him, as

And one
Adams.

A small Part

not to suffer the *Inheritance* of the Church to be given away, and with the Lands of *Rebels*, (like the garments of Christ, to be divided among the Souldiers) made no difference betwixt Church Lands, and Rebels Lands; for the *Anabaptists* are enemies to all Churches, but gave the *best Houses*, Gardens, Orchards, and Lands of the Bishops, Vicars, Prebends, and other Clergy-men, without distinction, unto the *indigent* Souldiers; and Capt. *Tho. Evans*, being well stored with Money, and the Souldiers greatly wanting the same, bought *those Lands*, that were the best about *Kilkenny*, being the Church Lands, at an easie rate, for little and small matter, as I am informed; which is not the thing that I so much find fault withall, if they had not been the Lands of the *Church*.

But when His now Majesty was most graciously restored to His Crown and Dignity, we likewise that were faithful both to God, and our King, were, by the grace and favour of our King, restored to our places and dignities, but not to our *Lands*, that were in strong *Goliaths* hands: And therefore the poor Vicars of *Kilkenny*, being not able to strive with these strong Gyants, and to demand their right, are still glad to live poor, and deprived of the greatest part of their Lands and means to this very day: But I, though poor enough, as I have formerly shewed, seeing most of the Bishops Lands, and almost all about *Kilkenny*, distributed unto the Souldiers, Petitioned to the Honourable House of Lords, for their Order, to be restored to the Lands, Houses and Possessions, that the last Bishop, my Predecessor, dyed seized; and the House very honourably ordered, That the Sheriff of the County of *Kilkenny*, and of the County of the City of *Kilkenny*, should put me into the possession of all those Lands that were expressed in an *Inquisition* returned to the *Exchequer* immediately after the last Bishop's death: And when I had, with much expence, and satisfying the Sheriff for his pains, in going to so many places, and giving me so many several Possessions,

Possessions, of those Lands that were given away to the Souldiers, which were almost all the Lands and Lordships of the Bishop, and thought my self now well beset, when as none resisted the Sheriff, but only Capt. Evans, that stood in person before the Sheriff, and in every place hindered the Sheriff to enter into any of the Lands that he held; and the Sheriff durst not venture to do it, because he was now, not a Member of the *Beast*, but a Member of the *Honourable House* of Commons.

How Capt. Evans hindered the Sheriff to give possession.

But within a little more than half a Year after, one Capt. Burges, and others, that are never seen in *Gods House*, did forcibly enter into the Bishop's House, and kept the possession thereof for Sir George Ayscough, that had been likewise Captain for *Cromwel*, and the *Long Parliament*: And how I have, with the expence of about 500*l.* contested with him, for the *Right* of the Church, and to no benefit, I have most amply shewed it in another Tract.

Capt. Burges forcibly expells the Bishop out of possession.

Then divers others, seeing Capt. Burges holding the Bishop's House and Lands for Sir George Ayscough, and the Bishop failing to have any remedy against them, began to start aside, and to deny the Bishop any entrance into the Lands, that the Sheriff had given him in possession; and so they do to this very day: Only Collonel Warden, like a Gentleman, and a good Christian, yielded up quietly *sine strepitu*, the small Lands, and Gardens, and Mill, that he had in his possession: For which civility, and fair dealing, (he being a Parliament man, as well as Capt. Evans,) I made him a Lease of them for 21. Years, as near as I could guess; for half value; and I intend freely to renew it to him, whensoever he please: and I offered the like to Capt. Evans, and to all the rest, that would yield the Lands of the Church unto the Church; I desired no Fine, nor denied a Lease to any of them. Yet they refused to accept of mine offer, but kept the Lands still in their hands, so that I was fain to compound with

Col. Warden his civility,

What the Bishop offered to Capt. Evans.

Ancient Short, that was the next civil man that I met, and to give him 25 l. for letting me enjoy the Church Lands that were given to him for his Arrears : which is the best bargain that I made for Gods Church, and I hope, and do pray, that God will bless him for it.

Mr. Scrimson's
dealing with
the Bishop.

But for the rest of these sacrilegious Souldiers, divers of them hold the Lands of the Church, that the Sheriff gave me possession of, to this very day ; as Capt. *Evans*, Capt. *Burges*, and *Godfrey Pert*, that holds *Nash's Town*, which the Sheriff gave me in possession, Capt. *Evans* being not there to hinder it ; but they still hold it, as it it had not been given to me : Others (whose Tenants (upon the possession given me : by the Sheriff) yielded unto me, and took Leases of me, as Mr. *Drew* of *Fillbucks Town*) vexed and troubled me, and my Tenants, very much, as Mr. *Scrimson*, distrained upon my Tenant for his Rent, and we replied the Distress, and he proceeded not ; but a Year or two after he distrained again, and we replied the Distress, and overthrew him by a Jury in the Sheriffs Court ; then he made a Lease of Ejectment to one *Knowles*, who sued us in the *Kings-Bench*, and we answered the Suit, until it came to an *Isoprize*, and then he was *Non-suited*, by not putting his Record unto the Sheriff, for a Jury to try the Title ; then he summoned me to appear at the *Court of Claim*, within 8. dayes after I was served to shew unto the Court, by what Right or Title I held that Land ; and I appeared with two Witnesses with me, Mr. *Bulkley*, and Mr. *Drisdill*, above a 100. miles, going to *Dublin*, and coming home ; and retained an Attourney, Mr. *Derbyshire*, and my Council Mr. *Wilson*, to plead my Right unto it ; but the Council on the other side pleaded, That Mr. *Scrimson* was not ready to goe on with his Claim. So after this great journey, and greater expence, both I and my Witnesses were dismissed, as wise as we came, and with less money than we had, to goe home ; and about a Month after, when the Gentleman

Gentleman was ready for his Tryal, he served me with another *Summons*, to appear at the Court, upon the 19. day of *September*; and I required my *Charges*, according to the order of the Court, for my former journey; but got never a penny: Yet would I not disobey the summons of the Court, but came there on the day appointed, and told the Commissioners, That this was the *fifth Suit*, wherein this man had molested and troubled me about this *small Tenement*; and if every Souldier, that had the Bishops Lands given him for his Arrears, had done, or would do the like, it were better for me to be a *Shepherd*, to keep Sheep upon the Mountains, than to be *Bishop of Ossory*, and to be thus troubled about the Churches Right; because, as I said before, most of the Bishop's Lands were given and posselt, by well near, as I guess, a 100. several Souldiers and others: And therefore I resolved, and do resolve, to let them keep what they have in their possession; and to take what they seek from me, rather than to *undo* my self, by seeking to do that which I see not possible for me to do: they are so great, and so many, that do hold, and do claim the Bishops Lands, that they had in their possession in the Year 1659. which, as I said, was almost all the Bishops Lands.

Yet I must confess, and will ever acknowledge it, that my Lord Chief Justice, and the rest of that Honourable Court of Claims, dealt very nobly and justly, and with a great deal of civility and respect to me, more than the Church found in some other Courts, in this Cause of Mr. Scrimson, when, though I had not there such sufficient Evidence and Witneses, as I hope I am able to produce, to prove it a *Lease*, and no *Fee-Farm*: Yet that Court very honourably saved unto me my right and possession; and declared further, That they would not grant any Precept to *dispossess* me of any Lands that I had in my possession; and, as they have been careful and just for his Church, so I assure my self, and pray, that God will never *dispossess* them of the Kingdom of Heaven.

How favourably the Court of Claim shewed themselves to the Church in Scrimson's Cause.

And

And now, my Possession being continued, I hope that Order of my Lord Lieutenant *Wentworth*, and the Council, which I have under *their Hands*, will sufficiently *justify* it to be the Bishops, without *any right* or claim to any other: And *that Order* was made in *May* the 38. which was but a little above a Year before the last Bishop dyed; in which short time, the Bishop could not well displace Mr. *Grant*, that was the old Tenant to Sir *Nich. Welsh*, but that he must be the Tenant, and in possession of it in *Anno* 40. and 41. and I hope, that can no way *weaken* the Right of the Bishop, when as indeed, not the Bishop, but his Tenants, were in possession of all the Bishop's Lands in the Years 40. and 41. and the ignorant common people knew not how, or by *what right*, they were in possession of them, by Lease, or Fee-Farm, or from year to year.

The Proceedings of
Capt. Evans.

But to return to Capt. *Evans*, who being a *Commissioner* for the Parliament, with that Arch-Rebel *Axtell*, gave what Lands he pleased unto the Souldiers, the best that he saw about *Kilkenny*, which were the Bishop's, and then bought them, as I am informed, for little or nothing, of these *indigent* Souldiers; and by that means, being grown *very great* and rich, both in *Lands* and *Money*, and become a Member of the House of Commons, he would by no means part with *anything*, that he had once gotten into his hands; and therefore, being a *bold speaker*, when he had uttered his *sesquipedalia verba*, his high words, unto the *fearful* Sheriff, fearful indeed to be summoned, or perhaps to be fetch'd, by a *Sergeant at Armes*, to appear at the Barr before the *Honourable House of Commons*, for breaking the *Privileges* of a great Member of the House; the Sheriff, like *Senacherib*, returned home, *the same way that he came*; but certified the resistance to the House of Lords; and the Lords sent for a *Conference* with the House of Commons about the same resistance; but I conceiv'd, that they had rather I should stay a while without

without my Lands, than that they should *hate an ace* of their Privilege; therefore I was advised to *sue* for the same, before the Court of Claim, where *no Privilege* could prevail, nor any Fig-leaves cover any mans shame, from with-holding the Right from its Owner; therefore with *great expences*, especially to a man spoyled of all, and newly risen out of nothing, I retained *Lawyers*, and see'd my *Counsellours*, to plead for the *Right* of the Church, and proved the Lands that I claimed, to be the Bishop's: but I had *no Witness* there, to prove, that Capt. *Evans* had them in his possession; therefore the matter was put off to another day, and I went to *Kilkenny*, to procure my *Witnesses*, to prove every parcel that I claimed, to be in Capt. *Evans* his hands, which I saw would be a very great charge, and more than a poor Bishop was well able to bear; and therefore, finding that the Captain, and his Wife, and Mother-in-Law, were very desirous of an *Agreement* betwixt us, I was very well contented to embrace it; and so *these Articles* of Peace were concluded, sealed and delivered to each one, viz.

Articles of Agreement, Agreed and
Condescended upon, by, and betwixt
the Right Reverend *Griffith*, Lord Bi-
shop of *Ossory*, of the one part; and
Thomas Evans of *Kilkenny*, Esq; of the
other part, this 21. of May, 1663.

I Mprimis. It is agreed and condescended upon, by, and
betwixt the said parties, That the said *Thomas Evans*
shall surrender, assign, and make over unto the said Right
Reverend Father in God, *Griffith*, Lord Bishop of *Ossory*,
like as by these Presents he doth assign, surrender, and make

The Articles
of Agreement
betwixt the
Bishop, and
Capt. *Evans*.

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over

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over all his whole right, title, and interest, to, and in the little Tenement and Garden by S. Kenny's Green, late in the possession of John Archer; and two acres and a half, called, Donnagh Duffes Land, late in the possession of Richard Lawles; and three Gardens in the possession of Robert Murphey; and six acres and a half by Scaghmedley, where of Honora Clenton had two acres and a half, Jo. Lohnan had one, Will. Kelly had one, James Arch-deacon one, and James Cumberford one; and Bushers Close, late in the possession of Will. Kelly; and Powrs Close, in the possession of the said Kelly; and three Parks or Closes by Lohmekash, now in the possession of the said Tho. Evans; and an acre, and a Garden, late in the possession of Richard Murphey; and one acre of meadow of Patrick Ryan, by Crokers Land; and Will. Brile his Garden; and Crokers Land; and the Court Garden, and Troy's Garden; and the Commons, called, The Bishops Hill; and Mears's Gardens.

And since we made this Agreement for these Lands, I do find, that he holds much more of the Bishops Lands in his possession; as, Two acres of Jo. Ardens Land,--1s. A Garden of Will. Brown,--2d. A Garden of Adam Cottrell,--3d. A Garden of Tho. Letred,--1s. 6d. Three acres of Land of Walter Seixe, called, Jenkins Land,--1s. 6d. A Garden of Margaret Fowling, called, The High,--1d. Which paid the abovesaid chief Rents unto the Bishop.

Item. It is agreed and concluded upon, by and between the said parties, That the said Griffith, Lord Bishop of Ofsory, for himself, and his successors, shall demise, let, and to Farm let, unto the said Tho. Evans, his Executors and Assigns, the afore-mentioned Premises, for the term, and to the end of One and twenty Years, commencing the 25th. of March last: And if the Lord Bishop be by Law warranted, shall make it up One and thirty Years compleat, from the afore said Five and twentieth of March.

Item.

Item. It is agreed and concluded, by and between the said Parties, for and in consideration of the premises, that the said Tho. Evans, his Executors and Assigns, shall pay, or cause to be payed unto the said Griffith, Lord Bishop of Ossorie, and his Successors, yearly, during the said term, at Easter, and Michaelmas, the moiety, or half present value, that the said Houses and Lands are now set for, or really worth.

Item. It is agreed and concluded. by and between the said Parties, That what part or parcel of the said premises are now at present in the hands of the said Tho. Evans, and not set to any person at any yearly Rent or value, the same shall be valued and appraised by two indifferent men to be nominated and chosen, by the said Lord Bishop, and the said Tho. Evans, the moiety of whose value and appraisement, shall be yearly paid unto the said Lord Bishop, and his Successors.

Item, It is agreed and concluded upon, by and between the said Parties, That the said Thomas Evans shall demise, set, and to farm let unto the said Griffith, Lord Bishop of Ossorie, the Park or Lands, commonly called Crokers Land, for the term, and to the end of twenty years, if the said Bishop live so long, commencing from the day of the perfection of these present Articles, he the said Lord Bishop paying unto the said Tho Evans, his Executors and Assigns, yearly (or deducting out of his yearly Rent) the moiety of the full value of the said Lands; and after the death of the said Lord Bishop, the said Lands to return to the said Tho. Evans, his Executors and Assigns, paying unto the succeeding Lord Bishops yearly, the full half value of the said Lands.

Item. It is agreed and concluded, by and between the said Parties, That the said Griffith, Lord Bishop of Ossorie, and his Successors, shall have and enjoy, for his and their uses, Court-Garden, from the twenty fifth day of March, which shall be in the year of our Lord God, 1664. without any claim

A small Part.

or hinderance of the said Tho. Evans, his Heirs or Assigns.

Item, It is agreed and concluded upon, That the said Tho. Evans shall hold Crokers Land, Meara's three Gardens, or the Rent that it was agreed upon in Gowran, (which is not the fifth part of the worth and value thereof) and that the said Lord Bishop is to enter into his Lands the first of May next, and enjoying the same during his life.

In witness whereof, the said Lord Bishop hath put his Hand and Seal to that part of the Articles remaining in custody with the said Tho. Evans; and the said Tho. Evans hath put his Seal to the other part of the said Articles, remaining in custody with the said Lord Bishop of Ossorie, the Day and year above written.

Tho. Evans.

Being present at
Signing, Sealing
and Deliveries.

{ Will. Connel,
Timothy Jacob,
Hugh Lincon,
Robnet Purcel,
Tho. Dullany.

These were the Articles and the agreement betwixt us.

And hereby the world may see, how that, without any Fine, (which I never took of any man since I came to my Bishoprick, and am resolved that I will never take any while I live) and without the demand of any money for all the time past, for peace and quietness sake, I was willing to let him have his own demands, and what conditions, as I believe no Bishop in Ireland would have granted him; Yet he never meant to perform these Articles, but only to delude and detain me from prosecuting any Suit in the Court of Claym, as it appeareth, in that he would do nothing therein (though I often desired it) to this very day.

There-

Therefore at last, when I perceived that he alwayes gave me *fair words* but to delude me, and to delay the matter for his own advantage, I put in my Claim, according to the rule and order of the Judges of that Court, for all the *forfeited Fee farms* that I understood to be in my *Diocess*, intending to prosecute the same as soon as ever I had time allotted me to do it.

But before I could prosecute my Claim, I understood that the *best Fee farms* were given away by the Court, which I alwayes feared would be done, by the proceedings which I had formerly found betwixt me and Sir *George Ayscough*; yet to see if I could prevail against Captain *Evans*, before I went to the Court of *Claym*, I preferred this Petition to my Lord Lieutenent and Council.

To the *Right Honourable* the Lord
Lieutenant and Council:

The humble Petition of *Griffith*, Lord
Bishop of *Ossory*.

Sheweth,

THAT Your Petitioner formerly Petitioned to the Honourable House of Lords, for an Order to be restored to the Lands and Houses that the last Bishop died seized of, and the House granted their Order, to the Sheriff to restore him.

But Captain *Tho. Evans*, a Member of the House of Commons, stood in Person before the Sheriff, and with high words hindred the Possession, which the Sheriff certified to that Honourable House; And thereupon there was a Conference

A small Part.

with the House of Commons about the said resistance; yet Your Petitioner had no redress, but was advised to sue for the same in the Court of Claims.

And when Your Petitioner, with great expence, proved in that Court, that the last Bishop died seized of all the Lands that he claimed, and was ready to have his Decree for the same, save only to bring in Witnesses that Captain Evans held them; the said Captain Evans perswaded Your Petitioner to an agreement, which Your Petitioner, willing to imbrace Peace, condescended thereunto; and the Articles of Agreement, hereunto annexed, were concluded under both their Hands and Seals.

But as soon as ever the Court of Claim was dissolved, Your Petitioner being with his Majesty, the said Captain, like unto Pharaoh, that hardened his heart, and would not let Israel go, so he would not let the Lands go, but held the same still, and would not perform his Agreement, to this very day.

May it therefore please your Grace, and the rest of this Honourable Council, considering that he holds so great a part of that small Bishoprick, well-near (as Your Petitioner conceiveth) the fifth or sixth part thereof, to send for the said Captain, to shew cause why he detaineth from Your Petitioner, those Lands and Houses, which so long to his great loss have been kept in the hands of this Captain of the long Parliament, which Your
Petitioner

of a great Wickedness.

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Petitioner proved to be the great Antichrist, and is therefore vexed and wronged by the Limbs of that Beast, more then any other.

And Your Petitioner shall ever Pray, &c.

Gr. Ossory.

And my Lord Lievtenant and Council *very graciously*, and *very speedily*, did immediately set down this Order.

June 30. 1666.

We require the within named Captain Thomas Evans, forthwith to appear and answer the within complaint.

Ormond.

Ja. Armachanus. Mich. Dublin. Canc.

Dunganan.

Temple.

Paul Davis.

And I delivered him a Copy both of the Petition and Order, whose original I had likewise shewed him; and he told me, He could not so well suddenly go, but desired me to stay a while, which I did readily yield unto; and w^hich told me, I did not well to move my Lord Lievtenant with such a thing, because my Lord Lievtenant and Council, would not meddle to determine any matter that belonged to the Law, for that was the chiefest thing that
was

was against my Lord of *Strafford*; which I confess did a little stumble me, and made me the more negligent to prosecute my Petition, as fearing that I should have small relief thereby.

Yet at last I went to *Dublin*, to see if he would come to answer it, and I stayed there about ten dayes, until my *Purse*, and want of health, perswaded me to go home; but I left this Petition, which I hoped would do me some good, with my *Council*, to be shewed to that Honourable Court, if that the *Captain* came and put my Lands in his Claim; but it seems the good man, who is a very honest Gentleman, either was absent, or through the multiplicity of business did forget it.

*To the Honourable Commissioners of
the Court of Claymes.*

*The Humble Petition of Griffith, Lord
Bishop of Ossory.*

Sheweth,

1. **T**Hat whereas most of the Lands of the Bishop of *Ossory* were parted among the Souldiers, Your Petitioner petitioned to the Honourable House of Lords for an Order, to be restored to the Lands and Houses that the last Bishop died seized of; and the House granted their Order, to the Sheriff to restore him; but *Captain Thomas Evans*, a Member of the House of Commons, stood in person before the Sheriff, and with high words hindered the possession, which the Sheriff certified to that Honourable House. And though thereupon there was a conference with the House of Commons about the said resistance, yet Your Petitioner had no redress, but was advised to Sue for the same in the Court of Claymes; and when

when Your Petitioner, with great expences, proved in that Court, That the last Bishop died seized of all the Lands that he claimed, and was ready to have his decree for the same, save onely to bring in Witnesse, that Captain Evans held them. The said Captain Evans perswaded Your Petitioner to an agreement, which Your Petitioner willing to imbrace peace, condescended thereunto, and the Articles of Agreement hereunto annexed, were concluded under both their Hands and Seals; but as soon as ever the Court of Claimes was dissolved, Your Petitioner being with his Majesty, the said Captain, like unto Pharaoh, that hardned his heart, and would not let Israel go, so he would not let the Lands go, but held the same still, and would never perform his Agreement to this very day. And,

2. That very many others, after your Petitioner was restored by the Sheriff, did forcibly keep the Possession, and do hold the Lands to this day, though Your Petitioner indicted some of them by three several Juries, for their forcible entrie. And,

3. That others from whom your Petitioner recovered them, and still detaineth them, do threaten and intend to put in their Claimes to this Honourable Court for them; and Your Petitioner not knowing when they mean to do it, and having a more necessary charge laid upon him, not able to watch so many of them as had the Church Lands divided among them,

1. Your Petitioner humbly prayeth, that for Captain Evans, considering that he holdeth so great a part of that small Bishoprick, well near, as Your Petitioner conceiveth, the fifth or sixth part thereof, Your Honours would be pleased to set down an Order, that Your Petitioner may enjoy them according to their agreement, or at least to make no Decree that he may enjoy them, but that Your Petitioner may have the benefit of the Law to recover them.

C

2. And

2. And for those very many others that have forcibly expelled Your Petitioner, and do still forcibly detain them, Your Petitioner, as a Messenger from *Christ*, humbly prayeth Your Honours to consider, that he is but a *Soliciter* for his Lord and Master, and in regard of himself, weigheth not a straw which wayes they go; but Your Honours herein are *Judges*, not so much betwixt Man and Man, as more immediately betwixt God and Man, because the Lands and Goods dedicated for Gods Service, are most properly by a *double right* due to God, and therefore Your Petitioner doubteth not, but Your Honours will have a special care therein to do the justice which God expecteth.

3. For the many others that intend to pull from *Christ* what Your Petitioner yet holdeth for him, Your Petitioner humbly prayeth, that Your Honours would not *Decree* them from him before he hath notice of it, that he may not loose the *Church Lands*, before he be heard what he can say for his *Right*.

And Your Petitioner shall ever pray,

Gr. Offory.

Then the *Captain* immediately after my departure out of *Dublin*, came and prosecuted his Claim, and wanting neither *Money* nor *Friends*, he speedily got his Decree, and past his *Pattent* for all the Lands of the *Church* that he claimed; and so, *Ut ab inferis nulla redemptio*, When our Lands are prest with the *great Seal*, as *Christ* was shut up with a *great Stone*; they say, There is no *supersedeas* to recover them; but *Christ* must needs loose his *Garment*, when the Souldiers have got it so fast into their hands.

Yet I shewed the *Articles* of Agreement to my Lord Chief Justice, Sir *Ed Smith*, and he truly very nobly said, *If he had known of these Articles of Agreement, he should*

should have had no Decree for the possession of it; but, said he, you may recover it by Law: Which was the best comfort that he gave me. And when I sent to Capt. Evans, to demand the chief Rents of some of these Lands that he holds, the answer brought to me, was, That he would pay never a penny, for he had his Patent for them, without the reservation of any Rent; and if any man distrained for my Rent, he would indict him for it.

Thus did he speak me fair, and desired an Agreement, and said often, That he would no wayes wrong the Church, nor contest with one of the Reverend Fathers of the Church, untill he had the bird fast in his net; And then we shall have neither Lands nor Rents, unless we spend a pound to get a penny.

— Et sic decipimur specie reſi.

Because the children of this world are wiser in their generation, than the children of light.

But why did he not so fairly, and so wisely, as Mr. Say, and his Son in Law, confess, That they held so much Lands that belonged to the Bishop of Ossory: and desired; that it might be accepted in their retrenchment; and the Court very honourably and justly allowed it for the Bishops Lands, and gave them a Reprizal answerable to the Act; so that they lost nothing by their just confession of the truth, and the Bishop was no wayes wronged by them?

Quest.

I answer, That, as I conceive, it was Covetousness, which is the root of all mischief; and his worldly mind, that choaks up all the Graces of God, (but only a superficial shew of them) made him conceal the truth, in hope to gain very much thereby: because that every acre, and every Garden, on which many Houses are built, in the Bishops Lordship of the Irish Town, which he now holds; is worth 10. or 20 acres that should perhaps be given him for his Reprizal, in some other place.

Resp.

And therefore, well doth the Apostle advise us, *To take heed and beware of Covetousness*, which made *Judas* to tell his Master, and to destroy himself; and makes the *Worldlings* now to undoe themselves, in seeking to undoe others.

Yet for Capt. *Evans*, I do verily believe, that being heartily sorry for whatsoever he acted for the Parliament; and shewing himself so diligent a Church man, and very charitable unto the poor, as I observed him; and alwayes carrying a fair respect, friendship, and familiarity with his Bishop, more than any man in shew, though more opposite than any man for the Right of the Church, he doth what he doth, not out of any hatred, or dis-affectiō, or desire to wrong the Bishop; but only from a worldly mind, and rich mens practice, to get what they can, howsoever, and from whomsoever, and to hold fast whatsoever they have once gotten into their possession.

But, lest I should be blamed, both by God and my Successors, for my remissness, to suffer the Church right to be carried away, knowing my Lord Chancellour to be by all men commended to be, as he is indeed, a most honourable, just and upright Judge, I began my Suit again, and preferred my Bill against him before my Lord's Grace in Chancery; but I could not as yet get his Answer: when it comes into the Court, I am sure my Lord will do what is just; and I shall be satisfied with whatsoever he doth. This is my proceeding with Capt. *Evans*.

Col. Dillan's
dealing with
the Bishop of
Ossory.

But as this proceeding of Capt. *Evans* was not fair, as I conceive, so the doings and dealings of Collonell *Dillan*, and Lieutenant Collonell *Wheeler*, were much fouler; as the greater men may attempt greater exploits: For when I understood, that the Collonell was Tenant of *Bregbro* to the Bishop of *Ossory*, I went to him for my Rents: and he told me, and he being a noble Gentleman; I believed him, That his Rent was but 24*l*. yearly, for a Lordship; as I understand,

derstand, worth six or sevenscore pounds every year; and he paid me 12*l.* for half a years Rent: Then, a while after, I was informed, that his Rent was 34*l.* yearly; and because I would be more certain of the truth, I went to Lieutenant Collonel *Wheeler*, that sold the same to Col. *Dillan*; and he told me, his Rent was 24*l.* yearly: Yet by further enquiry, I found by the *Exchequer Records*, that 34*l.* was to be paid unto the Parliament for it; so when I met Lieutenant Col. *Wheeler*, I told him, *That I wondered, he would tell me, Col. Dillan's Rent was but 24*l.* yearly, when I found there was 34*l.* yearly paid for it into the Exchequer;* And he smilingly answered, *That Col. Dillan intreated him to say, it was but 24*l.*:* Then I went to Col. *Dillan*, and demanded my Rent of 34*l.* but he stiffly affirmed, it was but 24*l.* And for the *Exchequer Records*, he said, *That, at those times, they were often mistaken by false Relators, and the Exchequer forced the Tenants to pay what they demanded, contrary to all right; but he would shew me his Lease, that his Rent re vera, indeed, was but 24*l.** And when he shewed me the Lease of 24*l.* and I demanded, if he had no other later Lease, of 34*l.* Rent, and he utterly denied, that he had any other; I still believed him, and agreed with him, *That, if there was no other Lease, I was contented to accept of that Rent; and took a Bill accordingly for the Arrears of my Rent that were behind, according to 24*l.* a year.*

But afterwards being with Mrs. *Wheeler*, I desired her to tell me, *If her Husband had not a new Lease of Bregbmo, from his Father, wherein more years were added, and the Rent augmented, from 24*l.* to 34*l.** And she, like an honest Gentlewoman, ingenuously confessed, *That it was so: He had such a Lease.* And to say the truth, Mr. *Wheeler*, afterwards, when he was demanded that question, never denied it, but confessed before divers, *That when the new Lease was made, the old was not cancelled, but kept with him, and delivered with the new Lease to Col. Dillan.*

And so as
Christ was
crucified be-
twixt two
Thieves, so
his Church is
crapan'd be-
twixt the se
two Souldi-
ers.

And yet, for all this evidence of the truth, if I accept-
ed not of the 24^l Rent, I could not by any means, nor
any intreaty, get any Rent of him to this very day: but
when I told him, in my Lord Dukes house, *That he did
not deal like a Gentleman with me. Still to detain my Rent
from me:* He replyed, *That if I were not a Bishop, he
would cut off my nose from my face, for my speaking against
him.* And truly, if I were not so old a Bishop as I am, I
would neither fear my nose, nor my face, for any thing
that Col. *Dillan* could do unto them; because I have al-
wayes put my trust in God, and therefore never feared
what any man could do unto me; and he hath hitherto
preserved me, blessed be his Name for it.

But hereby you may perceive, how *Oliver Wheeler*, and
Collonel *Dillan*, conspired together, I will not say, to
cheat the Church of Christ; but I am sure, to *conceal* the
truth, and to keep away the Right of Gods Church; and
what that is, I know not how to term it, but I only set it
down, to let their children, and childrens children, and
all posterity see, what they did; that, if they think it to
be a *sin*, they may repent, and so obtain pardon from our
God, which is the main end, that I write all these
things.

And I will not say, as it was said of old by the Frier,

*Presbyteri nati, non possunt esse beati
nec sunt felices.* —

But this I dare say, though I understand not why it
should be so, That I found not a more obstinate opposer,
and hinderer of the Church Right, to the prejudice of all
Successors, in all Ireland, I pray God forgive him for it,
than this Bishops Son: And for Col. *Dillan*, his Col-
league, in defeating the Church of *Breghmo* Rent, I say
no more, but that he is a *Souldier*, and let him take heed,
lest some other *Souldier* should do to him, as he doth
and

and threatened to do unto the Bishop: And for all the Devills Instruments, that he useth, to rob God and his Church, I leave them, if they repent not, to be rewarded by their grand Master.

And because these are such men, as have thus dealt, I say not with me. but with the Church of God, I do profess, That, if I should out-live their Leases, I would never renew their Leases, to either of them, though he were my brother, and gave me never so much for it, while I lived; And if my Successor doth it, I bequeath unto him that curse and malediction, which God shall think fit to impose upon him, for such favour to such men, or to any sacrilegious Robbers of Gods Church; because I conceive, the Robbers of the Church, should not be countenanced and furthered to have such benefit by the Church.

Then, after these passages with Capt. Burges, Scrimson, Capt. Evans, Col. Dillan, and Oliver Wheeler, I was perswaded, though I feared to small purpose, as you may see it, in the proceedings betwixt me, and Sir George Ascough, to prosecute my claim, that I had formerly put in, for the Bishop of Ossory's augmentation: And when I had brought six or seven Witnesses out of Kilkenny to Dublin, to prove what was necessary in every point; and had retained two very honest Gentlemen, and good Lawyers, Mr. Johnson, and Mr. Wilson, to be my Council, and Mr. Derbyshire, a very good Soliciter, to be my Attorney, my Lord chief Justice, Sir Edward Smith, very nobly, seeing me in Court, after one Cause was heard, (and three or four Causes before my turn exprest in the List) called for the Bishop of Ossory's claim; and my Council began to lay open my claim to Bishops Court, the ancient dwelling house of the Bishop: and my Lord chief Justice said, He remembered, That when Sir George Ascough's Claim was put for it, there was a Salvo made for the

the Bishop of Ossory : But the Council, on the other side, replied, *That there was an Order produced from the Lord Lieutenant and Council, for the preserving and securing of Sir George Ayscough's interest therein ; Which Order was granted upon the Petition of the Bishops, not to retrench their Right, upon the Proviso granted to the Lord Lieutenant and Council, in the latter end of the Act of Settlement ; which Petition they granted, with the only excepting of Sir George Ayscough's right to be preserved, in general terms, without the naming of any place, (for I read the Order) And this their Order, which no man can blame, proved only beneficial to Sir George Ayscough, and prejudicial to none of all the Bishops, but only to the Bishop of Ossory.*

Therefore, after the expence of above 20*l.* in that business about my Claim, I told them, That, although I had spent about 500*l.* in the Suit betwixt me, and Sir George Ayscough, for the Right of the Church; and His Majesty, with His own mouth, twice told me, that I should have my Right, and that I knew of no Bishop in Ireland, but my self, that was so retrenched and prejudiced in his Augmentation, as I was : Yet, seeing how things went, I was very well satisfied with their Decree for Sir George Ayscough ; as I am also, with all other their Decrees, for Capt. Evans, and others, whosoever. And so I humbly took my leave of the Court ; knowing very well, that, although I was far too weak to contest with Sir George Ayscough, and others, and the mighty friends that they had ; yet God was able to maintain his own cause, and to reach his enemies, wheresoever, or whosoever they were ; as indeed (since my last printed Reference of this Cause into Gods hand, when I perceived I was not like to prevail, as an honourable friend told me, I went unto my God, and upon my knees, I most humbly, with the tears in mine eyes, besought him to excuse me, and, as the Prophet saith, to arise himself, and to defend his own right,) he hath already, as I do take it, shewed his dislike,

dislike, I will not say, his *anger*, for it, *i. e.* for Sir George Ayscough's proceeding against his Church, (and in his good time, will, no doubt, do the like to the other Robbers of the Church Revenues.)

For, though he was admitted to a place of *honour* in His Majesties Fleet, yet had he no great *success* in his first Voyage, and in the second lost one of His Majesties best Ships, and himself also taken Prisoner by the Enemies; and after a long fair imprisonment, when he sought to make an escape, he was again taken, and clapt up in close Prison, as I am informed; it may be for the injuries he did against Gods Church. *Sic pereant inimici tui Domine, & sit nomen tuum benedictum.*

And it may be observed, that Sir Rich. Shea, who first took it from the Church, had it not continued in his Line or Stock, to the second Generation; but it was lost, and given away, by Cromwell, to Sir George Ayscough, from his Son Mr. Robert Shea; who, with his Son and heir, and his Sons Son and heir, and very many more of their Name, and nearest Kin, are *remarkably* dead within a very little space one after another: So that, as the Poet saith,

De male quesitis vix gaudet tertius haeres. —

For, though the *Lands* of the Church be sweet bitts, to a covetous Worldling, or a sacrilegious Courtier; yet the *sauce* that God gives them with it, causeth them, as Zophar saith, to vomit up again whatsoever they have swallowed, God shall cast them out of their bellies, Job 20. 15.

And as the *Bishops Court*, so many other *Lands*, (some that I had in my possession,) by the cunning Tricks, *false Oaths*, and crafty Dealings of the Claiments, and their Soliciters, were given away from the Church, by the Decrees of the Court.

D

And

And of all those that were decreed away, I knew nothing in the world, the least noise thereof was kept so secret, that I heard not so much as any whispering thereof, untill they were all settled and confirmed, by the Decrees of the Court of Claim, upon many strong several Owners and Possessors of them, which had them in their possession, for their Arrears in the year 59. when most of the Bishops Lands were in their possession: And how could I withstand and oppose them, for such Lands as I knew nothing of them; and especially (if I had known them) against so many powerful, and, as I saw, so well-befriended men, that held them? I am sure, the Remedy would have proved far worse than the Disease; as I found it, by a dear experience, in my seeking for the Bishops Court.

Therefore, remembering what the Wise man saith, *Terram dedit filiis hominum*, God hath given the Earth to the sons of men; And the children of God must expect another Land, that is more spiritual, in another World: they shall have little enough here, because they do refuse it on those terms it is offered them, and given to those that do so unjustly accept them.

And although these former troubles and wrongs were very great and grievous unto me, wearying my body, and wasting my purse; yet, as the Prophet saith, *I will shew you greater abomination*; for the last Bishops Son, (as I know not by what fate, that some Bishops that had Sons, and some of the Sons of the Bishops, were great Robbers and Destroyers of the Church: and therefore, I do thank God, that having two Sons, they are both dead, that I might not be drawn by them to wrong the Church, nor they have any being by me to spoil the same) made away, or suffered them to be purloined away, all the counterparts of all the Fee-Farms, and all Leases, and all other Evidences whatsoever, that belonged to the See of Ossory; I had not the least scrawl or scrap

scrap of any Evidence in the world. And to say the truth, I found him to be the greatest prejudice to the Churches right, of any man that I saw in Ireland; for what Sir George Ayscough, or Col. Dillan, or Capt. Evans did, it was for their own personal end, to preserve what they had of the Church for themselves; but he was the countenancer and furtherer of the others, that sought to robb and wrong the Church: I know not why: but God forgive him: And if S. Paul could say, *Alexander the Copper-smith did me much evil, the Lord reward him according to his work*, without breach of charity; I do assure you, I do the like, without the least breach of charity, when I wish not the *least evil* unto the man, but that he would repent, and change his mind, especially seeing that he was made by the Church.

2 Tim. 4. 14.

But I having from him *no Evidence* of the Right of any thing that belonged to my Church, (though he could preserve all his own Evidences safe enough) those few Tenants, that were yielded to be the Bishops Tenants, would pay but *what* and *when* they listed themselves; for they knew, that I had *nothing* to shew for any thing: therefore, when I distrained upon the said Oliver Wheeler's Tenant, for the Rent of Clonmore, which is one of the best Lordships that belongs unto me, in April, two years past, he removed the Suit to Dublin; and when, after two or three Terms, we found into what Court it was removed, and proceeded to have a tryal, my Counsellour, Mr. Dormor, told me, *He could draw no Declaration, that would stand good in Law, except he had a counterpart of the Lease*: So, after two years past, and a great deal of money spent, I am fain to sit still, without my Rent, to this day. And if the other few Tenants that I have, do so, I were as good, and better, be without my Bishoprick: especially, if you consider the *discourteous dealing* of some of the Inhabitants of Kilkenny with their Bishop.

Mr. Oliver
Wheeler's
dealing with
the Bishop.

The discour-
teous dealing
of some with
their Bishop.

For, though I have, to the best of my ability, preached faithfully and often unto them, and never denied any service or courtesie that I could do for any of them; and have laid out of my own purse, about 300 *l.* for the repairing of the Chancel of *S. Kenny's*, and 40 *l.* for the repairing of the Belfry, and seven-score and 14 *l.* for a Bell, all out of my own purse, without one penny charge upon the City of *Kilkenny*; which my poor Bishoprick alone, if I had no other means, could never have done: Yet, when I sent Mr. *Teat*, and Mr. *Connel* to them, to buy the mettall of two broken bells of *S. Maries*, they sold it for 15 *d.* the pound, which, as the skillfull in that Art say, was not worth above 10 *d.* a pound: and they gave them their bond, to pay them 80 *l.* or to return them the remainder of the mettall that should be left, within some months after, and 15 *d.* a pound for all that they should use; and as soon as ever the bond was sealed and delivered, the two Church-wardens, like wise Politicians, demanded the 80 *l.* of Mr. *Teat*, and Mr. *Connel*, that so simply became engaged for me, for the money; and they took *Witnesses* of the demand of the same; and I paid 63 *l.* of the bond, and thought, that according to the condition of the bond, they would take back the remainder of the mettall that was un-used; but they refused the same, because the time of the payment of the money, and restitution of the mettall, was elapsed; and though, besides the payment of the 63 *l.* I lent the said Church-wardens, in their extremity for money, 15 *l.* that they borrowed of Capt. *Evans*, for the use of the Church, in *Cromwell's* time, so that there was but 2 *l.* out of their hands, of the 80 *l.* yet the bond was put in suit, and Mr. *Whitle*, as they say, swore, there was but 61 *l.* paid, when as the other Church-warden, Mr. *Reed*, doth not deny, but there was 63 *l.* paid; and so recovered 19 *l.* and 23 *s.* for the Execution, before I knew any thing of it, or that they once demanded the same of me. And if this was kindly, or courteously done, to their

their Bishop, that never oppressed, nor wronged, nor sued any one man in all *Kilkenny*; let the World judge.

Yet this is not all: For the poor *Irish-Town*, which I dare swear is poor indeed, and is the Bishops Mannor of *New court*, having by *Charter* power to have a *Portriff*, and to keep a *Market*, and a *Fair*, within their Liberties; and to choose two *Burgesses* for the Parliament; the *High-Town*, very unjustly, not only *encroach* upon their Right, but also seek to *trample* all under foot, by distaining upon our poor Inhabitants, for moneys assessed upon them, for the maintenance of their *Burgesses*; when as the *Irish-Town* hath two *Burgesses* of her own; and by taking away that small benefit, which they were used to have, by the Fairs and Market; in all which *Oppressions*, and unjust proceedings, I judge *my self*, and my Successors, wounded through their sides, that held their small Privileges that they had from us, and hoped to be sheltered under our wings, which the *High-Town* now thus seeks to clip.

As they had the last Parliament, Sir William Flower, and Mr. Oliver Wheeler.

And having gotten, a bold, rich, and powerful Mayor, one Capt. *Evans*, that I formerly shewed you, detaineth so much *Lands* from the Church, and had fought with the *Long Parliament* against his King; he, as if his former mind, I'll use no other term, against his King, continued the same still, against every faithful servant of that good King; not only deals, as I have seen down before, with the *Bishop*; but also sends his *Emissaries*, to act those scenes, as shall quite disrobe them of all those small Privileges, which formerly they alwayes had, under the shadow and shelter of the Bishop, as being his Tenants, in his Mannor of the *Irish-Town*; and, in all things, to bring them, to the service and jurisdiction of him, and his City of *Kilkenny*: And that, which, besides the secret thoughts of his heart, either of the Bishop, or our Church, emboldened him thereunto, is, That he knew, the poor Bishop of *Offory*, and the ruined *Burgesses* of the

pillaged Inhabitants of the Irish-Town, had all their *Evidences*, *Charters*, and *Writings* taken from them; so that they had not a *scripp*, nor *scroul*, for *any right* they had in any thing, or any where to shew for it: And, though there were *old men* enough alive, to *justify* the truth of every thing; yet, *Quia scriptis non constabat*, because we had *nothing* to shew for it, he thought he might very easily bring them under, or very hardly put them to defend themselves.

And therefore, we were fain to make all the enquiry and search that possibly we could do, to find out some *Evidences* for our *Right*; and at last, by the providence and good will of God, with a great deal of charge and gratuities, we found out what was to be had for the benefit of the *Irish-Town*, and a roul of *Chief-rents* and *Quit-rents*, that were paid unto the former *Bishops*, though now they are all denied to be paid. Yet if I had had that *Shedule* of the *Chief-rents* in time, before *Capt. Evans*, and others, had their *Decree* for the *Bishops* Land, I could have made better use of it, than now I can.

I should have related *Capt. Stopford's* proceedings against the *Bishop of Ossory*, for *Ballymelena*, how he got his *Decree* for it in the Court of Claim, though I had it in my possession, ever since His Majesties *Restauration*: And how my Lord Duke very graciously promised to stop his *Pattent*, untill the Cause should be re-viewed and re-heard; but *Capt. Stopford*, when he saw the *Evidences*, how things stood, and the truth of my right to it, dealt like a noble and religious Gentleman, and promised me, That he would proceed no further against me: And I would have been very glad, if all the rest had done so likewise.

And thus I have shewed you *some part* of my *Sufferings*, and the *Churches pressures*, by the *Souldiers*, and covetous *Worldlings*, the *Lay Enemies of Christ*, on the

the left hand. I must now proceed to set down the greatest sufferings, and the wounds that are received in the house of our Friends of *Ireland*, the Clergy, and profest Servants of God on the right hand; for the other Lay-troubles, we know the *χαρμα μεγα*, the great Gulfe, and huge distance that is always in being betwixt the Clergy and Laity, and betwixt the Church of Christ and the world; and therefore, *ut tela previsa*, as Weapons that we see, and troubles that we expect, we prepare and arm our selves against them; and so *minus nocent*, we hope either to prevent them, or the more easily to bear them. But of these on our right hand, where we look for assistance to be furthered for God's Service, and the edifying of Christs Church, to be slighted, traduced and persecuted, will make deeper wounds then the Swords of the Souldiers can do; yet as Christ was betrayed by his own Apostle, so are we many times wronged, and slandered, and persecuted by our own Brethren.

For though I intended to be, and believed I was, as true and as faithful a Subject and Servant to King *Charles* the First, as any Bishop in *England* or *Ireland*, or any other man whosoever he was, having never taken the Covenant, nor subscribed to their Ingagement, nor any wayes, in any thing, or at any time, complied with the Parliament, but suffered Imprisonment, and the loss of all that I had, for my faithfulness to my God, and to my King and Master: Yet being at Dinner with my now Lord of *Canterburie's* Grace, at *White-hall*, I was taxed by my Lord Bishop of *Elphin*, for praying for my Lord *Fairfax*; and so I was by many others, from whom, it may be, my Lord of *Elphin* had heard it; for his Lordship was not at my Sermons: and indeed, I could not deny, but I had publicly prayed for him, and so I did privately too, for the favour and civility that he did most honourably shew me; as when I brought the Articles of *Ireland* unto the Parliament, and desired to have the benefit thereof: one *Scot* said, That for my grand Rebellion, and the other Books that I had

written

written against the Parliament, I deserved to have my Head cut off, rather than to have any Articles performed with me. And I then glad to sink away, went to *Dublin*, to my now Lord Bishop of *Mede*, to intreat him to get me his Brothers Letters, Collonel *Jones*, that was then the Chief Governour of *Ireland* to Sir *Thomas Fairfax*, to have my Articles performed; and helike a faithful Brother to me, prevailed with his Brother, to write his Letters to Sir *Thomas* for the performance of them; without which, I might have starved for want of Bread, *Tanta molis erat tunc libere vivere Pane*. And upon his Letters, with some reward to Sir *Thomas* his Secretary, my Lord *Fairfax* wrote these Letters very nobly in my behalf, whereby my self, and my Wife and Children had some maintenance to relieve us, that otherwise might have starved, as I said before, for want of sustenance.

To the Committee, and Justices of Peace for the County of *Anglesey*, in *Wales*.

Gentlemen,

Upon the perusal of an Order of the Honourable House of Commons, it appeareth, that upon the surrender of the Isle of *Anglesey*, the Gentry and Commons there, were received as Friends to the Parliament, and were to be discharged and freed from Delinquency and Sequestration. That upon the said surrender, *Griffith Williams*, Doctor of Divinity, was resident in the said Isle upon the surrender, and comprised within the said Articles, as appears
by

by a Certificate under the hand of Major General Mitton. Yet nevertheless, the said Mr. Williams, contrary to the said Articles, is Sequestred from his Living. Therefore it is my request to You, That his Case may be taken into consideration, and he relieved therein, so far as he is warranted by the Articles. I hope you will be tender of the breach of Articles. I remain,

Novemb. the first,
1647.

Your very assured

Friend,

T. Fairfax.

For his assured Friends, Sir Rich.
Samuel, and the rest of the Com-
mittee for Northamptonshire.

Gentlemen,

I Understand that Doctor Williams hath a little Estate lying in Northamptonshire, under Sequestration: Yet being he had the benefit of the Articles of Anglesey, whereby he was freed from Sequestration, and received as Friends. I de-

E

fire

fire that he may have the benefit of those Articles, and that they be not any way violated. I remain,

Your very assured Friend,

Novemb. the 3d.

1647.

T. Fairfax.

And I having received *this favour* from him, and *this justice*, far better then I found in Ireland, about *Bishops Court*, I thought my self obliged to pray for him; Yet because I suspected (as afterwards it hapned) that *malevolent Spirits*, like the Spiders, would gather Poyson from whence the Bees suck Honey, and might thereafter accuse me, when his now Majesty should be restored, (which I more than any man every day expected,) for my praying for Sir *Thomas Fairfax*; and therefore to prevent their *malice*, as well as I could, *immediately* after my Sermons, I desired this *Certificate*, under the hands of these Gentlemen that have subscribed unto it; and I have it by me to this very day.

TThese are to certifie unto all men whom it may concern, That *Griffith Williams*, Doctor of Divinity, and Bishop of *Offory*, did preach in *St. Patrick*, and in *Christ Church* in *Dublin*, on *Sunday*, the *fourteenth day* of *March*, 1647. and there among others, prayed for the *Right Honourable Sir Thomas Fairfax* his Excellency, That it would please almighty God to bless him, and to direct him with his *Holy Spirit*, to do what is just and righteous, and acceptable in his sight; and that behaving the most power, and being the best able to effect it, might be a happy instrument to compose the difference between the King and his Parliament, and to settle a firm and happy Peace in these Kingdoms, that so both King and People may rejoyce, Popery and Superstition rooted

rooted out of these Dominions, and each man enjoy his own rights again, and live in unity and Godly love.

In Witness whereof, we that were desired, and could not deny to testify the Truth, have set to our Hands, the fifteenth day of this instant March, 1647.

This very prayer was likewise used in *Christ Church, March, 21. 1647.*

G. Keldare,
Jo. Keniston,
William Smith.

Will. Blade, Major.
John Moore,
Walter Sprigan,
Tho. Smith, Vic.
Franc. Penrose.

This is the prayer that I made for Sir *Tho. Fairfax*, and I know not what offence can be collected out of this prayer, but that any Christian man might use it.

Then after this, as I briefly shewed to you before, when I intended to do good, and to benefit the poor Clergy in the Diocese of *Ossory*, by the last Treatise, that I printed of the sad condition of those Clergy-men; in stead of thanks, I was blamed, and many men did swell against me, as I conceived, without cause; and the Dean of *Kilkenny*, Dr. *Ledsham*, because I had received certain foul Articles, exhibited against him by Mr. *Jo. Cull*, and had hindred him to do many enormities, that he offered to effect; and questioned him in my Ecclesiastical Court for the same, taking courage by that distaste conceived against me, frames certain Articles against me.

And though the Lower House of Convocation utterly distasted his proceedings, and refused to joyn with him, to present them to the Higher House; yet himself petitioned to the Lords, that they might be received; and I forthwith made them answer.

Then, after a frivolous *Replication*, and my *Rejoinder* to justify mine Answer, my Lord *Primate*, seeing how all things stood, very nobly and *religiously*, like a most worthy *Father* of the Church, ordered, That some five or six of the Reverend Bishops should *compose* the Difference betwixt us, and *peaceably* make an end of all things; which the Bishops most religiously and *wisely* did, by ordering the Dean to make his submission, which he did before them upon his knees.

And I likewise, according to their order, did *freely* and willingly, with all my heart, *absolve* him, and forgive him all fore-passed offences: and so became good friends, and *continued* ever since, and I hope shall so do continually.

And truly I have set down these passages, not with any purpose or desire to prejudice the man, or any ways to disparage his *good name*, or credit and reputation, by any thing that I have set down herein; but only to justify mine own *carriage* and actions, lest those that heard there were Articles prefer'd against the Bishop of *Ossory*, might suppose they were of a more hainous nature than they were: Therefore, to preserve my reputation, which is dearer to me than any thing else, I am thus forced to publish what was done against me, and my clearing my self unto the World.

And thus I was wounded in the house of my friends; and yet, because now in mine old age, I am less able to undergoe this burthen, and to answer my most malicious Adversaries, of all *Ecclesiastical afflictions*, that which troubled me more than all the *persecution* that I had from the *Great Antichrist*, or the *injustice* that I suffered from the Souldiers, that assisted him, or any other wrong done me by any private and particular man, was, the *Letter* that was sent me from the Lord Bishop of *Bangor*, who fathered the Cause upon my Lords Grace of *Canterbury*,

terbury, (and I am sure, I no wayes deserved the same from his Grace) who, the 23^d. of May, 1666. before my Lord of Bangor was chosen to be Bishop, very graciously wrote a most friendly Letter unto me; and the 23^d. of October following, wrote the like gracious Letter unto me, without the least tittle or iota of any distaste conceived against me, in either Letter, for any thing that I did, or permitted to be undone: Yet, when I had done all the favour that lay in me, with all possible speed to elect him, by my proxy, to be the Bishop of Bangor, his Lordship, with as much speed, or more, before he was set in his Seat, went to my Lady Williams, my Tenant, and demanded the Rent of my Deanery, which was all in her hands, that was due to me, since His Majesties Restauration; and because he could not get it paid to him, he threatened to divers in the Country, *That he would sequester all the tythes and profits of the Deanery, untill the Deans House were sufficiently re-edified:* And then brought Workmen to view it, and to value, how much would do it: And they answered, 4. or 500l. *would scarce do it, as his Lordship would have it:* A sarr greater sum, than I was to have, since I was restored unto it: And this terrified the people from taking the tythes, wherein the profits of the Deanery consisteth. And then he writes this Letter to me, an ancient Bishop, that never had any distaste with him, or did him the least injury, but was a Preacher many years before he was born.

To the Right Reverend Father in God,
my very good Lord, Griffith, Lord
Bishop of Ossory, at his House in
Kilkenny.

Right Reverend,

I Am under a severe Injunction, from my
Lords Grace of *Canterbury*,* to call upon your
Lordship, for the speedy Repair of the House,
here belonging to your Deanery; and in case of
refusal, or delay, to proceed to the sequestration
of the tythes and profits, untill such time as
the House be fully and substantially re-edified;
And not like the small Room to the Street-
ward, which my Lords Grace affirm'd to cost
150*l.* according to your averment, though no
man, well in his wits, can value it at more than
the 20*th.* part of the summ. The truth is, that
ruined Carcase gives much occasion of scandal
and offence; and is the more nauseous, for being
upon the *Irish* Road. It will be a great affliction
to me; to be forc'd so early to make use of the
Rod of Discipline, towards a Person of your
Gravity, and Learning: And that a Father of
the Church, should, as a Child, be compell'd to
necessary Duties by Correction. But I must not
disobey my Metropolitan, and involve my self in
your

* which I
believe not.

I never had
such speech
with his
Grace.

your guilt, and thereby incur the punishment (which is severely threatned) by Connivence. That your Lordship would be pleased to take a speedy and effectual Course, to prevent the Inconveniences and Prejudices impending upon this account, and not give further occasion of oblique and reproach, is the earnest and hearty desire of,

My Lord,

Your Lordships Affectionate

Aliesman and Brother,

Robert Bangor.

Your Lordships Resolution upon the Point, is expected and desired with all convenient speed.

And when I read it, I was exceedingly troubled, as I am to this day, and wondred what should make any Dæmon to raise me such an *Adversary*, to whip me with Rods, in my old age. I remembred, that, *bis pueri senes*; but I, preaching and printing so many Sermons and books, as I do, could not choose but be very sorry, that my Lord of Bangor, and much more others, should take me to be *such a child*, as knew not what to do, than much less what to say, or to write: So all my endeavours are but *arenas in litus fundere*, and I to be *whipped* and corrected for my default: I, and justly too, for your House is ruined, and
nauseous

nauseous before the Bishops gate, to the great annoyance, and unseemly sight, very offensive to those that come to visit my Lord Bishop: Therefore you must be corrected and punished, and your Livings sequestred, untill your House be sufficiently repaired, according to the judgement of Mr. Mich. Evans, and others, whom his Lordship shall appoint to judge thereof, Bona verba quæso: For, as the darkness night commends the beauty of the day, and the Ladies black patches their fair faces; so the ruine of the Deans House, adds the more lustre and glory to the Bishops Pallace. But if the benches be sequestred to re-edifie the house, I would have all good Christians, and loyal Subjects to consider, That it was ruined by the iniquity of the Warrs, and the Souldiers and Adherents of the rebellious Parliament; and I, for many years, had not any thing from the Deanery, but spent the very last year, about 30 L. to repair it, which is almost as much as I got from it as yet, since His Majesties Restauration, the Parliament Incumbent holding it all the first year, my brother usurping it the two next years, and the other years almost all yet un-payd for; and if, notwithstanding all the Benevolences, Taxes, and other Payments to the King, Bishop, and all others, the Dean shall be forthwith forced by his brethren, to rebuild his house, without any delay; and about 400. or 500 L. more, (which is more than it hath been worth since His Majesties Restauration) must be laid out, to wainscot the Rooms, and paint them, or to hang them with cloth of Arras, (for the house, and all the chambers and windows, are now sufficiently repaired, with walls and roofs) to uphold the pride of the Bishop's next collared Dean, for whom, out of his love to me, he taketh such great care, to have his house so gallantly provided; I hope the just Laws will relieve me, in what cannot justly be denied me.

And truly, I shall ever most thankfully acknowledge the kindness and favour of my brethren the Bishops,
and

and the *Irish Lords*, and Parliament here in *Ireland*, when all others were excluded from retaining their Promotions in both Kingdoms, they made this one proviso in that Act, *That the Bishop of Ossory should still hold his Deanery of Bangor*: not dreaming, as I suppose, that his brother Bishop, and *Alixeman*, and Countryman, would presently, without delay, evacuate their kindness, and sequester all profits, to build the house fair, for the next Dean, that gapes for it before his time; and none but God knows, how long he may hold his mouth open to catch butterflies, before the Deanery falls into it. And if this be a Christian dealing of a Bishop, with a pillaged Bishop; let the World judge.

I thought his Lordship had considered, That himself had, with a great deal of favour from the Usurpers, held *Llan Ddovenan*, and enjoyed his peace from them. And the poor Bishop of *Ossory* had lost all, for well-nigh 20. years together, and was forc'd to live all that while meaner than his Lordships Curate; and when he was restored, had his Episcopal house all ruined, and nothing but the stone walls standing, and all the Bishops Lands given to the *Souldiers*, which he cannot get out of their hands to this very day, but is forced, with continual travel, to spend all that he gets, to recover some of that, which is so unjustly detained from him: A Case, as I conceived, well deserving to be considered. Yet my Lord of *Bangor*, to add affliction to the afflicted, and troubles to him that is overladed with troubles, without delay must have the Deanery sequestered, if the Bishop of *Ossory* doth not expend more, for the rebuilding of the Deans house, which the *Souldiers* spoyle, than ever he got from his Deanery, since His Majesties Restauration; the which, if I did with my Clergy of *Ossory*, I should undoe them all, when as all their means are scarce able, to build the houses, that the *Warrs* have spoyle; but *Gallio* cared for none of these things, saith the Evangelist: and whom

Acts 18. 17.

F

did

did *Abel* find more cruel against him, than his own brother *Cain*?

And all this did put me in mind of our Saviours words, *That a Prophet is not respected in his own Country, nor of his own Friends, unless he be a chief man in the Country; And, That the Devil hath* *ὁυὸς μίσγειν*, *great wrath, against the opposers of his Kingdom: And so let him do his worst, my God is able to defend me.*

Revel. 12. 12.

But for as much as the Christian *Irish* have dealt so friendly with me, and my Countryman, my Alizeman, hath so unkindly used me; I will say as *Scipio Aporicannus* said of *Rome*,

Ingrata patria, ne ossa quidem mea habebis.

Or rather I will say, as the Lord said to *Eli*, I said indeed, *That thy house, and the house of thy Father, should walk before me for ever, but now be it farr from me, for them that honour me, I will honour; and they that despise me, shall be lightly esteemed.* So my Witness is in Heaven, that I said indeed, to the last wise and good Bishop of *Bangor* *, *That I would lay aside all that I should get from my Deanery, while I lived, for the building and maintaining a Free-School in Carnar. the Town where I was born, and had my learning; and his Lordship I would entrust with it, to see that done: And to that end I left all my Rents in the hands of my Tenants, and some other Friends, to do it; but now, being thus dealt withall, by this new Bishop, it shall be farr from me; let him do it, or let the Town and Country thank his Lordship, for hindering me to do it.*

1 Sam. 2. 30.

* Bishop
Price.

So that I believe the Country will have little cause to bless him, if he doth not do that good work, which he hath hindered to be done.

But is it not *strange*, that a Bishop should deal thus with a Bishop, and his Alizeman too? I remember an old story, that I read, of a man, that was going home in the night, and he met with a Spirit, that *stopt* his way; and the man demanded of him, What he was? For, said he, if

if thou beest an Angel, and a good Spirit, I know thou wilt do me no hurt : and if thou beest the Devil, thou shouldst do me no harm, for I am nearly allyed to thee, and have married thy Sister. Yet the Spirit would not desist,

Quia improbus a nullo seditur obsequio.

So I thought, if this Bishop were generous, he would do me no prejudice; if otherwise, he would not be so rigid, because he married my Kinswoman : but, as the Spirit spared not the man, for his Sisters sake ; so would not my Lord of Bangor resp. me, for the love of my Cosen. Therefore, if His Majesty will not protect me, to reap the benefit of His ever blessed Fathers Patent, I must relye upon the right of a Subject, which is the inheritance of His Majesties Laws, which I am sure will defend me from my Lord of Bangor.

And though I will not say of him, as it was said of old of some other,

*Non audet stygius Demon tentare quod audet
avarus presul qui vitiauit aras.*

The Devil himself could scarce attempt a greater spite, than he sheweth ; but I say, Though he, and his Dependants, are as greedy of my poor Deanery, as Abab was of Naboth's Vineyard ; and therefore do persecute me, to break my heart; or to make me leave that Dignity; and load me with lyes to his Grace of Cant. whom I know to be most just and honourable, and will not blame me, when he understands the truth.

Yet I must confess, my Lord of Bangor, hath too much advantage of the Bishop of Ossory, which moved him to deal thus with me* ; and that is.

1. The Sea, that keeps me so farr off. And,
2. Mine Old Age, that is so unfit to pass the Seas.

* Which his
Mr. the last
Bishop, would
never have
done.

For were it not for these two Obstacles, I would but little fear the malice of my greatest Enemies : but let Gods will be done, I will do the best I can to defend my self ; God hath delivered me from the King of Lions, that sought to take away my life, and I hope he will defend me from the Lions whelps, that seek to take away my livelihood, and cause me to hazard my life, to defend my right : For which cause, none should wonder, that I write all this of my Lord of Bangor, who herein hath wronged me more, than them.

And thus I have shewed some *small part* of the *great wickedness* of this World, unto the World, which is done in the Diocess of *Offory* : And if the Instruments and Assistants of the *Great Antichrist*, have played such pranks in *Offory*, what have they done, think you, in all *Ireland* ? and let their doings in *England* be never spoken of.

And shall I not visit for these things, saith the Lord ? And shall not my Soul be avenged on such a Nation as this ?

And all which, magnifieth the mirrour of Gods Mercies, in sparing them ; and justifieth his blameless Justice, if he should destroy them, as he did *Sodom* and *Gomorrab*, with fire and brimstone.

And therefore I composed this Treatise, to perswade them all to *repent*, lest, if they do not repent, and amend their lives, *they shall all likewise perish*, as the like Transgressors, and Oppressors of their brethren, have perished before.

And it is no wonder, to any wise, conscientious man, to see the just God plaguing the greatest Cities, Towns, Villages, and Houses, with unmutual Plagues, intollerable Fires, and such cruel *unchristian-like* Warrs, and many other justly-deserved Calamities, when such sacrilegious Dealings, inhumane Oppressions, and incredible Injustice, Pride, Partiality, and the advancing of the most wicked Malefactors, with the shameless suppression of the most Innocent, do so reigningly domineer, and fill all
Cities,

Cities, Towns and Countries; as here in some measure I have set down, though not the *tenth part*, that I fear, is practised in every place.

But here, it may be, and I doubt not, but it will be Objected, That these men, whose faults I have touched, and others, that like not to have rich men, and men of place, honour and repute, thus publickly blazed, though with truths, unto the World, will much tax and blame me, for these things that I have written: as if I did the same purposely and maliciously, to vent out mine own anger and choller, and to bespot their credit and reputation in the World.

To these I must answer, for mine own defence, That for the Suits I have had with these men, my Witness is in Heaven, the searcher of all hearts knoweth, that I, who for many years lived with little or nothing, and am now full eighty years old, and have all my Children, which are but two Daughters, provided for, did never undertake the great pains, Journeys and Charges that I have been at for the love of the gain or profit that I should get unto my self, or any of mine, which for the few years that I shall live, can never countervail the charge that I am at; but what I have done, or do, is only done to discharge my duty for the Service of God, and the good of his Church, to gain the right unto Her, which is most unjustly and sacrilegiously wrenched from Her.

And to let the world see that I have done my best to discharge my duty.

And for the envy, hatred, or malice that I bear to them, or any of them, or any other man, or to the Bishop of Bangor, that grieved me more then King, Bishop of London, or any other assistant of the great Antichrist, let the same fall upon mine own Soul: but the Lord of Heaven knoweth I love them all, and wish them better then they do unto themselves; for I do heartily wish and pray for their salvation; and to that end, that they would deal *honestly and justly* with all men, especially with the Church of God, that the Church-men enjoying the Rights of the Church, they might be the better enabled to do the

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more and the better service both to God & the Church; or if they did it not, being inabled to do it, the greater vengeance might light upon them for their neglect.

Or, fill their
faces with
shame, *Psal.*
33. 16.

And if the publishing of these things, or the like Truths, produceth any shame or disgrace to any of them, or any other, I profess that it is not my aim, neither do I take delight in any mans disgrace; but as the Prophet *David* wished and prayed against the *sacrilegious Robbers* of Gods Church, that took away her Lands, Houses, and Possessions, saying, *Make their faces ashamed, O Lord, that they may seek thy Name.* So, if *nothing else* can draw them from their wickedness, I wish that men would forgive their sins *for fear of shame*; and happy is that *shame* that makes us afraid to sin.

And you know, that as good men do hate vice, *virtutis amore*, so evil men will oftentimes leave off their sins, *formidine pene*; and for very shame, and to that end, the Lord bids us tell the people of their sins and wickedness; not to shame them, so as if we delighted in their shame, but that for *fear of shame* they might forsake their sins: And I think, if the sins of great men and rich men were more often told, and more publicly reprov'd and published to the world, they would sin less then they do, for very shame would stop some of them at least from some sins, that would bring the more shame unto them, and to their Posterity after them, when the world sees from what corrupted root they do spring; for as the virtue and piety of the Fathers, will be the honour of their Children, so the injustice and impiety of the Fathers will be the shame and disgrace of their Posterity.

But here I must crave leave to set down what happened immediately after I had written all these things; for on the twelfth day of *April*, 1667. there came unto me very late, two strangers to desire to speak with me; and I bid my Man tell them, it was an unreasonable time, and desire them to tell what their business was; and they answered,

ed, They were loath to declare their business, unless they might speak with me; so I went to them, and one of them having a Basket in his hand, told me, That he had been a man very well to live, and rich in great flocks of Sheep and Cattle, living in the Town of Callan, in my Diocese, and now he was become so poor, that he had little or nothing to maintain his Wife or Children; but on that day, he had a Sheep, that for two or three dayes before, had been in very great pain, and sore Travel, yet at last brought forth her young one, which he had brought with him in his Basket, and desired me to look upon it, if ever I had seen a Lamb with the Head and Face of a young Child. And I somewhat startling thereat, was willing to see it; and when, by a Candle, I had beheld it, and viewed it well, I presently called to mind, *Quam mirabilis Deus in operibus suis*, and pitying the poor mans Case, I gave him a shilling, and told him, If I had my right to inable me, I would give him a great deal more: but the man thankfully accepted it, and desired me to do him that favour, as to certifye what I had seen; and I, not knowing how to deny such a courtesie, of certifying the Truth, took my Pen and Ink, and wrote, as I remember, these very words, I have seen this day one of the wonderful Works of God, a Lamb brought forth by a Sheep, with the Head and Face of a Child, having his Eyes, Nose, and Mouth, &c. so like a Child, that I never saw the like before; which should move all men to take notice of the great mercy and goodness of God, and to learn to fear God, and to be afraid of his terrible Judgments, and to serve him, and blese him, and magnifie him for ever. So I gave this Certificate unto the man, and prayed to God to blese him.

Then musing with my self of the sight, I knew that God and Nature do nothing in vain, and for no purpose, and remembering, that on the same day I had met men that had the faces of a Lamb, and as the Scripture saith, Had two Horns like a Lamb, but spake as the Dragon, and had

had the hearts of Tygers; and considering these men that I have here described, and the great oppressions, injustice, and wrongs that are done under the Sun, especially here in *Ireland*, by the limbs of the Beasts, and assistants of the great Antichrist, I did not wonder that God should shew some Signes and Wonders, to let us see what monstrous things we are, and how far degenerate by our ugly sins from that sweet Image, and fair Form, which God created us in, before he comes to judge these unhappy monsters.

Lam. 3. 64.

Yet, loe, these, these prosper in the world, and these are they, O God, that have thus done this evil in thy Sanctuary, to the obstructing of thy Service, and the vexation of thy Servants; but let them fear what the Prophet saith, *Render unto them a recompence, O Lord, according to their works; give them sorrow of heart, (as thou hast done to some of them already;) thy Curse unto them; persecute & destroy them in thine anger from under the Heavens of the Lord: and let me ever escape them; for thou, O Lord, hast seen my wrong, and judge thou my Cause, and let the Judges of the Earth do what they please, it shall never trouble me, because I have done pro virili, the uttermost of mine endeavours to gain the rights of the Church for the upholding of Gods Service, and the Gospel of Jesus Christ, To whom be all Glory and Honour, for ever and ever, Amen.*

*In malvolam
Pelagium.*

*Pride and Ambition, with the worst of Nature,
To make a vile, base, and abject Creature;
Hath fill'd the heart of this Lucifers Son,
That at the last he will be undone.
Therefore Pelagius, learn to be wise,
Which is the Orthodoxians good advice;
For Michael the Angel cannot save thee,
If B. Izebub the Devil shall once have thee.*



THE
P R A Y E R,

That the Author useth to make, to
Almighty God, every Morning
and Evening, upon his bended
Knees, and, in all Humility,
saying,

Our Father, which art in Heaven, &c.



*Eternal, Almighty Lord God, our
good God, sweet Saviour, Jesus
Christ, holy and blessed Spirit*,
three Persons, and one God, have
mercy upon us most miserable sin-
ners, have mercy upon us most mi-*

* Glorious
Trinity.

*serable sinners: O Lord God, pardon and for-
give us all our sins, those great and many sins,
that we have most hainously committed against
thy Divine Majesty; and those sins of ignorance,
weakness, and infirmity, which are more in num-*

G

ber

The Author's Prayer.

ber than the sands of the Sea, that cannot be numbered. O Lord, enter not into judgement with us thy servants, for no flesh is righteous in thy sight; deal not with us according to the multitude of our transgressions, but according to the multitude of thy mercies and compassion, do away our offences; and give us thy grace, that ever hereafter we may serve and please thee, in holiness and righteousness all the dayes of our life. Make us truly thankful unto thee, for all those many mercies, and favours; and loving kindneses, both spiritual and temporal, which thou hast continually, so graciously, and so mercifully bestowed upon us; For thou hast created us after thine own Image, thou hast redeemed us with the precious Blood of thy Son Jesus Christ, thou hast sanctified us, in some measure, with the Graces of thy Holy Spirit, thou hast delivered us out of all our troubles, from the hands of all that hate us, from the snare whereinto we were fallen, from those dangerous Sea-voyages, wherein we had utterly perished, if thou hadst not most mercifully preserved us. Thou hast given us means and maintenance, whereby we were enabled to serve thee; and thou hast restored the same to us again, when we had utterly lost it: Thou hast given us Faith to believe in thy Son Jesus Christ, Hope to obtain to eternal life, Love and Charity both towards thee, and our Neighbours for thy sake; Repentance for our former sins; and a resolution ever hereafter to lead a holy, and a godly life:

The Author's Prayer.

51

life : Thou hast blest us in all our wayes, prospered all our journeys, delivered us from all evill ; helped us in all necessities, preserved us in health, and restored us to life many times, when we were at the point of death.

For all which, and for all other thy mercies, and loving kindneses, both spiritual and temporal, which thou hast continually, so graciously, and so mercifully bestowed upon us, we do heartily praise thy glorious Name, with all our hearts, and magnifie thee, with all our Souls ; we honour thee, we love thee, we praise thee, we bless thee, we thank thee, and we will magnifie thee for the same, for ever and ever. And we do most humbly beseech thee, of thy goodness, O Lord, to continue still thy loving kindness towards us, and to preserve us still from all evil and mischief, from sin, from the crafts and assaults of the Devil, from thy wrath, and from everlasting damnation ; save and defend us from shame, and reproach, and discredit in this life ; from violent and sudden Death, and from the malice and hatred of all our Enemies ; O let them not prevail against us, let them not have the upper hand over us, and let them not say, There, There, so would we have it : Neither let them say, We have devoured them ; but be thou with us, be our helper and defender, be our shield and our buckler, be our strong-hold, whereunto we may alwayes resort, and we will not fear what man can do unto us. We pray thee also, good God, give

The Author's Prayer.

me wisdom and understanding, O Lord, I beseech thee, give me wisdom and understanding, for I have need of it; and let thy Wisdom be my Counsellour, to guide me, and to direct me, in all that I take in hand: Give me memory, boldness and utterance; help and assist me at all times, and in all places, to preach thy holy Word, for the glory of thy Name, and the benefit of thy people: and, as thou hast helped and assisted me the last time, and at all other times heretofore, for which I do heartily praise thy blessed Name; so I do most earnestly beseech thee, to help and assist me the next time, and at all other times hereafter, that I may set forth thy praise and glory.

Bless, O Lord, thy holy Catholique Church, and especially our King and Queen, and all that are with them; comfort them now, after thou hast chastised them, and for the years wherein they have suffered adversity; give them patience to endure whatsoever thou layest upon them, and in thy good time deliver them out of all their troubles, and restore them to their full and perfect right again: And as for their Enemies, cloath them with shame and confusion, and touch their hearts with the finger of thy Holy Spirit, that they may be truly penitent and sorrowful, for all their wicked wayes; and that they may turn unto thee, with weeping, fasting and prayer. And though we be a sinful Nation, a Nation laden with iniquity, corrupt children, and the seed of evil doers, yet do not thou cast us off from being thine

thine Inheritance; let not thy wrath burn like fire, and let not thine anger continue from generation to generation; but be thou gracious and merciful unto us, to pardon and to forgive us all our sins; and give us thy grace and assistance, that ever hereafter we may serve thee, in holiness and righteousness, all the dayes of our life: Make us more and more thankful unto thee for all those many many favours, and loving kindneses, both spiritual and temporal, which thou hast continually, so graciously, and so mercifully bestowed upon us: Increase our Faith in Christ Jesus more and more, stir up our hope, kindle our Love and Charity, both towards thee, and our Neighbours, for thy sake; give us true Repentance for our former sins, and a constant resolution ever hereafter to lead a holy and a godly life: Grant us that means and maintenance whereby we may be enabled to serve thee; not too much, lest we should be proud, and so forget thee; nor too little, lest we should want, and so despair of thy mercy, but of thy goodness grant us that competency and sufficiency, whereby we may be enabled to serve thee, and may be rather helpful, and not chargeable unto others; and whatsoever thou givest to me, O Lord, be it little or much, I do most humbly beseech thee, to give me thy grace, that I may rightly use it, to the praise and glory of thy Name, the discharging of my duty, and the good of my Neighbours; and give me no more, than thou wilt give me grace so to use it. Bless, I pray

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thee, my Family, my Wife, and Children; and all that belongs unto me. Bless the Tribe of Levi, the Ministers of the Gospel, that do continually wait on thine Altar, and especially those Reverend Bishops that are alive in these Dominions. And thou, that art the Judge of all the World, be a just, and a righteous Judge, betwixt us and them, that have taken away, and do strive to take away, the Revenues of thy Church, and the reward of our labours, and so have hindered us, and do hinder us, to discharge our duties, and have caused us, that have sate in Scarlet many times, to embrace Dunghills. We do acknowledge and confess, that we have most worthily deserved all the miseries that are come upon us, and much more, if thou shouldst enter into judgement with us thy Servants, and deal with us according to our deserts, or punish us according to the multitude of our sins; but we know, Lord, thou desirest not the death of a sinner, and takest no pleasure in the destruction of the living; and if thou Lord, shouldst be extreme to mark what is done amiss, O Lord, Who may abide it? When as the best of us all is not able to answer Thee, One of a Thousand: And therefore, we do most humbly, and most earnestly beseech thee, not to deal with us according to our deserts, nor to punish us according to the multitude of our sins; but according to the multitude of thy mercies and compassion, to take away our offences, and to give us thy grace, that ever hereafter we may serve and please thee,

thee, in holiness and righteousness, all the dayes of our life. Make an end of these wasting Divisions that are amongst us, free us from these miseries, and deliver us from these troubles; O let not our Enemies still prevail to triumph over us, and to trample us under feet, as mire and clay in the streets; but be thou merciful unto us, and forgive us all our sins, let the light of thy countenance shine upon us, let thine ears be open to hear our Prayers, let our cry come unto thee, and let thine eyes behold our miseries and troubles, which we suffer at the hands of them that hate us: And as thou didst deliver the Israelites thy people, out of the hands of the Egyptians; so deliver us, O Lord our God, out of all our troubles and afflictions, and let not our sins hinder thy mercies towards us; but be thou gracious and merciful unto us, to pardon, and to forgive us all our sins, and to make speed to save us, to make hast to help us; because we have none other in Heaven, nor in Earth, to make our complaint unto, and to relye upon, but only thee, O Lord; and therefore we do most humbly, and most earnestly intreat thee, and beseech thee, to be our good God, gracious and merciful unto us, to pardon, and to forgive us all our sins, and in thy good time to deliver us out of all our troubles, and to restore every man to his full and perfect right again; so shall we praise and glorifie thy holy Name, we shall magnifie thee, O Lord our God, and we shall honour thee in the great Congregation,

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tion, through Jesus Christ our Lord; to whom, with thee, O Holy Father, and thee, O Blessed Spirit, three Persons, and one great, invisible, indivisible, and only wise God, be given and ascribed, as is most due unto thee, all possible Thanks, Praise, Power, Might, Majesty, Dominion and Glory, both now, and for evermore, World without end.

Amen.

* Jesus
Christ.

O Eternal God, Son of God, Lamb of God*, that sittest at the right hand of God the Father, and takest away the sins of the World; I do most humbly beseech thee, to take away my sins, and call them not to remembrance, to lay the punishment thereof on me, or any other, for my faults; but be thou gracious and merciful unto me, to pardon, and to forgive me all my sins, and to give me thy grace, that ever hereafter I may lead my life according to thy most holy and blessed Will.

And now, Lord, I do most humbly and earnestly intreat thee, and beseech thee, to accept this Morning (Evening) Sacrifice of Praise and Thanksgiving, which I offer unto thy Divine Majesty, from the bottom of my Heart, and with all my Soul, for all those mercies, favours, and loving kindnesse, both spiritual and temporal, which thou hast continually, so graciously, and so mercifully bestowed upon me, from the hour of
my

my birth, to this very day; and especially for these last favours, that thou hast delivered me from all dangers, both by Sea and Land, and out of all my troubles, and hast healed my wounds, and delivered me from the jaws of Death, and hast been very gracious and merciful unto me, and brought me hither safe, to give thanks and praise unto thy holy Name: Thou hast likewise freed me from the fiery Purgatory, from the labyrinth of Law-suits; thou hast finished my business therein according to my desires, and farr better than I could deserve: Thou hast helped and assisted me to preach thy Word unto thy People, and hast granted me their love and favour for the same: Thou hast likewise helped and assisted me to finish those Works, that I was so desirous to do, and to publish the same unto the World: O Lord, my God, I do thank thee with all my Heart, and praise thee with all my Soul, for these, as for all other thy Mercies, that thou hast bestowed upon me. And now, Lord, I do most humbly beseech thee, and most earnestly intreat thee, to rid me, and deliver me out of these Laborinthian troubles of Law-suits, wherein I am perplexed; and to help and assist me to finish this Work, that I am now about, for the glory of thy Name, and the benefit of thy People, by reducing those that are in error, to the true & faithful service of thee, O God; and confirming those that are in the right, to continue constant therein unto the end; which is my desire; and for which end, I humbly beseech thee,

H

The Author's Prayer.

thee, to restore thy faithful Ministers and Servants unto their Places and Dignities again, and to send forth Labourers into thy Vineyard, whereby thy Service may be rectified, thy People truly instructed, and thy Name religiously glorified; by the acknowledgement of thy Justice, in our punishment for our transgressions; thy great Mercy and Goodness, in relieving us in our necessities; and thine infinite Power, Wisdom and Goodness, in suppressing our Enemies, and delivering us out of their hands, that we might serve thee without fear, in holiness and righteousness, all the dayes of our life.

Hear us, O Lord, our God, and encline thine ears unto our Prayers and Supplications, and grant these our requests unto us; and whatsoever else thou knowest to be requisite and necessary for us, even for thy Mercies sake, and for Jesus Christ his sake; to whom, with Thee, and the Holy Spirit, be all Praise, Glory and Dominion, now, and for evermore.

*And in whose Name, and for whose sake, we humbly beseech thee, O God, to guide and direct me by thy Holy Spirit, that I may alwayes do that, which shall be just and righteous in thy sight; and do nothing out of envy, hatred or malice to any man; but out of love to thy Truth and Righteousness, for the punishment of Wickedness and Vice, and for the maintenance of thy true Religion and Service: O Lord, strengthen and enable me so to do, and hinder me to do any thing that shall be
contrary*

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contrary to thy most holy and blessed Will; but give me thy grace, that I may wholly submit my self to thy Will, whatsoever it be, and do the utmost of mine endeavour to fullfill thy Will, O God, and to subdue all the lusts and motions of flesh and blood, and the suggestions of Satan, and to be wholly guided and directed by the motions of thy Blessed Spirit, that so I may faithfully serve thee, while I am in this life, that at the last I may attain unto everlasting life, through Jesus Christ, mine only Lord, and ever blessed Saviour, in whom I trust, on whom I relye, and to whom I commit myself, and render unto him all Thanks, and Praise, and Power, and Might, and Majesty, and Dominion, and Glory, now, and for evermore.

Amen.



FINIS.



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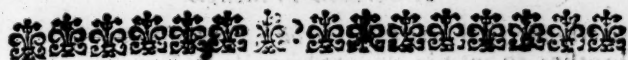
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A
S E R M O N
Preached at
C O R K - H O U S E
Before
HENRY CROMWEL.

NEHEMIAH 8. 3.

And he read therein before the Street that was before the Water-gate, from the morning until mid-day, before the Men and the Women, and those that could understand; and the Eares of all the People were attentive unto the Book of the Law.

THe Prophet David speaking of the Government of God's people, saith, *Thou leadest the People like sheep by the hands of Moses and Aaron; so he made these two men that were two brothers, the Governors of the same people, that they might agree together, and be of the same minde.*

And yet brothers have often jarr'd, as Cain and Abel :

A Sermon Preached

to whom, *totus non sufficit orbis*: but *Cain* must kill his brother, to have it all unto himself: To *Romulus* and *Remus*, that as the Poet saith, —

--- *Fraterno primi maduerunt sanguine muros*. Laid the walls of *Rome* in *Remus* blood; so *Jacob* and *Esau*, *Jugurth* and *Hiensall* were two brothers, and I could fill my Book out of History with brethren that were very unnatural; And therefore God, to take away all the seed of dissention, and that these brethren might be like *Damon* and *Pithias*, or like *Castor* and *Pollux*, whereof the Poet saith, when *Castor* was slain by *Idas*, *Pollux* besought *Jupiter* that he might impart half his own life unto his brother *Castor*.

Sic fratrem pollux alterna morte redemit, God designeth to each one of these brethren his proper and peculiar charge and jurisdiction.

The two chief
Governors of
Gods people.

1. *Moses* he appointeth to govern the civil state and Common-wealth: And,

2. *Aaron* he placeth, in the Ecclesiastical state, to do those things, that appertained to the service of God.

Aug. de tem
Serm. 143

And though both these offices do greatly differ, the one from the other, so that the one is said to be *jus soli*, and the other *jus poli*, as Saint *Augustine* sheweth; because the civil Magistrate looketh but only unto the outward deeds, and punisheth the faults with the sword; but the Ecclesiastical Priest searcheth into the thoughts of the hearts, and for their sins delivereth the transgressors unto *Satan*; yet they do both agree and concur, *tum origine*, because they are both from God, *tum fine ultimo*, both for the glory of God, and the good of Gods people; and neither of them

Matth. 22. 21.

Grant. l. 9. c. 15

taketh away the other, as our Saviour sheweth; and as it is more amply demonstrated in the *Cannons* of the Emperors. Distinct. 90. and by *Albert. Crantius*: but they do rather establish and strengthen each other; and yet each of them is so intire in it self, so that the one may not, *immittere falce in alienam messem*, meddle with the proper offices of the other; for if *Saul* offereth sacrifice, *Samuel* will tell him he hath done foolishly; and if, *Uzziah*, though

though he be a King, doth presume to offer *incense*, upon the Altar of incense, he shall be a *Leaper to the day of his death*: and if *Aaron* and *Miriam* do but murmur against *Moses*, they shall be reprov'd, and *Miriam* shall be leproous seven dayes; but as the body and soul of man do in some sort *subordinate* themselves each to other for the good of either, as the *soul* understandeth and preventeth evil, to defend the body, and the body lendeth his *Organs* to the soul, as the eares to hear, and the tongue to speak, that we may understand the soul, and yet the body never meddles with the faculties of the soul, nor yet the soul with the offices of the body: but either of them doth concur and agree with the other, to make one sole monarchical Government of the whole man; so it is in the Government of Gods people, by these two *Moses* and *Aaron*.

2 Chron. 25.
15. & 25.

How the body
and soul do
help and assist
each other. -

1. The King as he is supream, and as *Moses* was to *Aaron*, his God, hath power to command the Priest to do his duty, and to judge him, and to correct him, if he neglects it; because he is his *subject*, and a member of his Common-wealth, and the King is *cujus utriusque tabula*: the head, and therefore to have a care both of the Church and of the Common-wealth: for so Saint *Paul* saith, *let every soul be subject to the higher powers: & qui dicit omnem, excludit nullum*, but the soul of the Priest must be as subject, as the souls of the people: and therefore Saint *Chrysostome* upon these words of the Apostle saith, *five sit apostolus, five evangelista, five propheta, five quisquis tandem fuerit*, thou owest this subjection unto thy King, that is, the highest power; *neque enim pietatem subvertit ista sub-jectio*; because this thy subjection and obedience to thy King doth no wayes overthrow thy piety, but commends it a great deal the rather; and so *Theodore*t, *Theophilact*, and *Oecumen* are of the same minde; and S. *Gregory* that was the best of all the Popes that came after him, writes unto *Mauritius*, that God had committed his Priests into his hands, and that he had made him *dominari*, *non solum*

1. How the
King may
command and
correct the
Priest, if he
neglects his
duty.

Rom. 13. 1.

Greg. Epist.
1 2. c. 110.
& 103.

A Sermon Preached

in militibus sed etiam in sacerdotibus: to bear rule not only among the souldiers, but also over his Priests: and Saint Bernard writing to the Arch-Bishop of *Senovenis*, and alledging the words of Saint Paul, *Let every soul be subject to the higher powers*, saith, *si omnis anima tumet vestra, nam quis vos exceperit ab universitate.*

And so we have abundance of examples to justifie this truth, as of *Solomon* adjudging and deposing *Abiathar* for his offences: & *ecce major Solomone*, the true *Solomon*, *Chri*; himself, when the *Jews* asked of him, if it was lawfull to pay tribute unto *Cesar*, doth not say he was an Aliant and a Tyrant; but considering that the Lord saith, *by me Kings do reign*; and *Daniel* saith, *The most high God beareth rule over the Kingdomes of men*, and he appointeth over them whomsoever he pleaseth; he bids them give unto *Cesar* what was *Cesars*, and unto God, what was Gods: and therefore, when he stood to be judged before *Pilate*, that was *Cesars* Deputy, he said not, that he was an unjust Judge and ruled them very unjustly, and therefore they might lawfully rebel, and war against him and depose him; but he tells *Pilate*, that he could have no power at all, except it were given him from above: whereby he sheweth, that *Pilate's* power over the *Jews*, and so over himself, that was a Priest, and a Prophet, howsoever he came by it, by *Cesars* appointment; yet notwithstanding, it was a power given, and granted to him by God, who is the sole disposer of all Powers.

And therefore Saint Paul never examining what *Nero* was, good or bad, nor how he came to be the Emperour, but considering that, as *Daniel* saith, *God placeth whom he will upon the Throne of Supream Majestie*, he exhorteth every soul to be subject to this highest power; and he sheweth the reason, why they should do so; because there is no power but from God, and the powers that are, are ordained by God: and as Saint Peter confirmeth the same Doctrine. And,

2. As the King and supreme Magistrate, is to *command* and to correct the *Priest*, if he neglects his duty, so the *Priest*, in that which concerns the *Ecclesiastical* state, the discharging of *Gods service*, as he prescribeth, & the preaching of the Gospel of Jesus Christ, is to root out *errors*, and to inform all men, even the *highest Monarches*, and to *reprove* them too, if they neglect their *duties*, and transgress the *Laws* of the *King of Kings*; for it is our duty, and a special part of our office to *watch* over them, and to tell them of what we finde amisse in them, as *Elias* did to *Ahab*, *Iohn Baptist* did to *Herod*, and *Saint Ambrose* did to *Theodosius*; but yet, not as your *Scots Presbyters* would do to King *James*, but *reverently* and *discreetly*, as *Nathan* did unto King *David*. And I hope God will assist me *always*, so to do: and so I come now, not to *please men*, but to discharge my duty, and to declare what I conceive to be truth, for the instruction of *Gods people*, and the salvation of their souls, and to pass *no further*, than what belongs to the office of a *Priest*.

And to that end, I desire you to observe the particulars of the words, that I have read unto you; which, together with the next verse, tells us,

1. Of a *faithful Preacher*.
2. Of a *judicious Auditory*.
3. Of an *honourable Company* that countenanced the Preacher.

1. Touching the Preacher, 4. things are to be considered.

1. *Quis*, Who he was.
2. *Ubi*, Where he preached.
3. *Quid*, What his Sermon was.
4. *Quousque*, How long he preached.

2. For the *hearers*, you shall only observe,

1. *Who* they were; *understanding men* and *women*.
2. *How* they heard him; *very attentively*.

1 The preacher was *Ezra* the priest.

1. The Preacher was Ezra, the Priest, verse 2. who is termed Ezra the Scribe, vers. 1. and vers. 4. therefore it is neither novelty nor absurdity for Preachers to be Scribes, and to write their Sermons, the exposition of the Law, or manifestation of the Gospel; but they are worse then the Scribes and Pharisees that blame the Preachers for being Scribes, i. e. the writers of their Sermons when as *memoria labilis*, our memories are very slippery; and nothing better to help our memories, then writing, both what we read, and what we meditate: and as *Clemens Alexandrinus* saith, *hic scriptis ille verbis predicat*: as Saint Paul being dead, yet preacheth.

But whether Ezra wrote this Sermon or no, it skilleth not; he was a priest, saith the text, vers. 2. for the Priests lips should preserve knowledge, i. e. Of the will of God, and the people should seek the Law at his mouth, Mal. 2. 7. for, as the son of Sirach saith, and I would the men of these times would read him, and believe him, *qui tenet aratrum & gloriatur de bastili stimuli, boves agit, & nutritur inter opera eorum, & cujus narratio est de taurorum fetibus, &c.* but the Prophet saith, that the Priest is the messenger of the Lord of Hosts, and the Apostle tells us, that no man taketh this honour unto himself, i. e. to be a messenger sent from God, but he that is called of God, as was Aaron; and so Christ himself, that is the wisdom of God, yet glorified not himself to be made an high Priest; but he that said unto him, Thou art a Priest for ever: therefore none ought to thrust himself into the office of a Priest, or Minister of God, but such as are lawfully called, and sufficiently allowed so to be; because they are, as the Apostle saith, the Embassadors of Christ; and you know, every Embassador must have his lawful commission, else, he will be taken for an Imposter, and a seducer; therefore the Apostles and Disciples of Christ went not to preach the Gospel, till they were sent, as you may see in *Matth. 10. 5.* and *1. 28. 29.* *Mark 16. 15.* *John 20. 21.* where our Saviour saith, as my Father sent me, even so send I you; which is a plain

Mal. 2. 7.

Ecclesiasticus
c. 38. v. 26.
*Uqs ad finem
Lege totum.*
Mal. 2. 7.

Heb. 5. 4.

Verse 5.
None ought
to intrude in-
to the priest-
hood but such
as are lawfully
called.

Matth. 10. 5.
Mark 16. 15
John 20. 21.

plain and a full commission; and so after the *ascension* of Christ, we never finde that any of the *true servants* of God did ever undertake this calling, to be the Embassador of Christ, and Preacher of Gods word, but such as were *lawfully* allowed, and canonically ordained to that Function.

The ordination of priests consisted of two parts.

And that *Ordination* of them consisted of two parts.

- { 1. *Prayers.*
- { 2. *Imposition of hands.*

As you may see in *Acts* 6. 6. where the seven Deacons are set before the Apostles, and *when they had prayed, they laid their hands on them*: so *Timothy* was ordained, by prophesy, with the laying on of the hands of the presbiterie: and lest the Presbyterians should make this their bulwarke to protect their new erected Presbiterie, Saint Paul sheweth what he meanes by the hands of the presbiterie, when in the singular number he saith, *I put thee in remembrance, that thou stir up the gift of God which is in thee, by the putting on of my hands*, because he had the sole power of ordination residing in him, though as the Bishops now call some 2, or 3. grave Ministers for their assistance, so he called the presbiterie i. e. some other of the elder Ministers to lay their hands with him; as he joyneth *Silvanus* and *Timothew* with himself in his salutation to the *Thessalonians*.

Acts 6. 6.

1 *Tim.* 4. 14.

2 *Tim.* 1. 6.

1 *Thess.* 1. 1.

And so, because *Timothy* was ordained the first Bishop of *Ephesus*, as not only the post-script of his second Epistle testifieth, but also *Eusebius*, and all other ecclesiastical Writers, without contradiction do affirme, Saint Paul chargeth him in particular, as to whom it *most* concerned, to lay hands suddenly on no man, i. e. not rashly and carelessly to admit any kinde of men to be the Ministers of Jesus Christ.

1 *Tim.* 5. 22.

And therefore the Fathers of the primitive Church, the immediate successors of the Apostles, took such special care

A^{ss} 14. 23.

care to provide worthy Ministers for Gods Church, that in imitation of the Apostles, A^{ss} 14. 23.

What care the
Primitive Fa-
thers had in
the ordinati-
on of priests
and Deacons.

1. They appointed the *whole Church*, i. e. all the faithful people of God, should have *four ember weeks* in every year, wherein they should all *fast* and *pray* to God, that he would vouchsafe to send them *godly* and *able* Ministers: and I fear the neglect of this duty in the people, have produced such *defects* as be, in many Ministers.

1 Tim. 3. 10.
Titus 1. 5, 6.

2. That the Bishop, the next Lords Day after each ember week, should, with the assistance of some of his grave Clergy, ordain such as they found, *most fitting* and *worthy* of this high calling: for as you may see, 1 Tim. 3. 10. and Tit. 1. 5, 6. they were to be *proved* and *examined*; and being found *blameless*, and *qualified*, as the Apostle requireth, in the aforesaid places, *prayers* were to be made for them, and *hands* to be laid on them, and *authority* given unto them, to execute their Function. So *great* was the care, that was *formerly* used, in the ordination of Priests and Deacons.

The excellen-
cy of this
calling of the
priest-hood.

And no wonder, for this *calling*, being so *transcendently high*, *non collectio pecuniarum*, not the gathering of the Kings revenues; but *custodia animarum*, the care and custody of mens souls, which are the *living Images* of the eternal God, *onus angelicis humeris formidandum*, a burthen, saith St. Hierom, that is able to make Angels shoulders for to shrink, so heavy, that St. Paul cries out, *πῶς ταῦτα ἵσταιναι?* *Who is sufficient for these things?* And the Lord himself, sheweth what care ought to be had in the *approving*, and making of them, for Aaron and his Sons, who were but the *types* and *figures* of the *evangelical* Priests, were to be consecrated seven dayes together, and a bullock to be offered for a sin-offering every day, before they were admitted to administer in their Office.

Exod 29. 35.

But

But you will say these were *Jewish Rites and shadows* that are vanished, and therefore no wayes pertaining to us Christians.

I answer, that the *Old Testament* is a *figure* of the *New*, not only in the *legal Sacrifices*, that were but the *shadows* of the *true sacrifice*, *Jesus Christ*; but also in most things mentioned in the *Old Testament*; for as the *New Testament* is the very *express Image* of the *coelestial and heavenly things*, and a *figure* of those things that we shall see in *Heaven*, as *Saint Paul* teacheth; so those things that chanced in the *Synagogue* were a *figure* of those things that are done in *Christ his Church*; and are termed *Pedagogia ad christum*, an introduction to *Christ*; and *Nazarez* calleth the *Old Testament*, *Vallum quoddam inter deum & idola medium*, a certain *Trench or Wall* set indifferently between *God and Idols*, so as we should pass from that to *God*, as from the *sampler to the verity*, from the *figure to the thing*, and from the *shadow to the substance*; and therefore the *Apostle* in many places, citeth the *Old Law* for a very *figure* of the *new*; as where it is written, *Thou shalt not muzzle the mouth of the Ox that treadeth out the Corn*, he saith, this was written for us, to shew that the *Laymen* should relieve their *Spiritual Pastors*; and where he saith, that *Azar* and *Mount Sinai* did represent the *Old Law*; and *Ismael* the *Jewish Synagogue*: as *Sara* and *Hierusalem* do represent the *Gospel*, and *Isaac* the *Church of Christ*: and where he saith, that the *Fathers* were all under the *cloud*, all passed the *Sea*, all were baptized by *Moses* in the *cloud*, and they did all eat the same *Spiritual meat*, he addeth, *hec omnia in figura contigerunt illis*, and *Saint Peter* sheweth how *Noah's Ark* was a type and a figure of our *Baptisme*: *1 Peter 3. 20, 21*. And so I may say that the sanctifying of the *Priests* of the old time, was but a type and a figure of the holiness and in-dowments that were requisite in the *Priests* of the new Testament.

Or if our *novices* be not so learned, as to understand types and figures, nor so quick-sighted as to perceive things

Heb. 10. 1.
Which was the shadow of good things to come, and not the very Image of the things.

1 Cor. 13. 12.

Ἰσα. τὸ ἔξω πλῆθος.
Nathan orat. 2.
S. Pascha.
Deut. 25. 4.

1 Cor. 9. 9.

Galat. 4. 24.

1 Cor. 10. 1.

3. 4.

1 Cor. 10. 18.

things, in *anigmate*; let them look into the *New Testament*, and they shall finde, how our Saviour Christ before the choosing of his Apostles, *continued all night in prayer, and when it was day, he called his Disciples, and out of them he chose his twelve Apostles*: and was not this done for our *instruction*, to teach us what we should *doe*, before we send forth Preachers: and after his *resurrection*, before he send his Apostle, to preach, *he lifted up his hands and blessed them*; and Saint John saith, *he breathed on them and said, receive yee the holy Ghost*: and when the holy Ghost said, *Separate me Barnabas and Saul for the works whereunto I have called them*; the other Prophets and Teachers, which were *Simon, and Lucius, and Manaen*, fasted and prayed, and laid their hands on them, and then sent them away.

And so, as I told you, all the *primitive Bishops and Fathers* of the Church observed the *same course*, of *fasting, and prayers, and imposition of hands*, before they sent any man to be the Minister of any Parish; so careful were they heretofore in this point, to see that no unworthy, or unlearned person should be admitted to be the servant of Christ, to *administer* at his Table, to *dispence* his graces, and to be the *Sheppard* to feed his flock; for if man will not receive *every kinde* of person, such as he knoweth to be *vain, vicious or idle*, that offereth himself to be his servant, shall we think that God will accept of *every one* that will *presumptuously thrust* himself to be the *Embassador* of Jesus Christ? And *Ignatius*, that was Bishop of *Antioch*, in the Apostles time, after *Euodius*, writing to the *Smyrneses*, or Church of *Smyrna*, saith, let no man do *any thing*, appertaining to the Church, yea, let not the administration of the *Eucharist*, i. e. of the Lords Supper, be *lawful*, but by the *Bishop*, or by him, who hath his authority from the *Bishop*.

Yet God himself, and Christ himself tells us, that many *false Prophets* would *intrude* themselves into his service, and many *false Apostles* would enter into the Ministry;

Luke 6. 12.

chap. 24. 50.

Joh. 20. 22.

Acts 13. 3.

Acts 14. 23.

Ignatius ad
Smyrneses.

Arry; for the Lord saith, *I have not sent these Prophets, yet they run, i. e. more greedily than the true Prophets, that know the weight of this heavy charge; and again he saith I have not spoken to them, yet they prophesied, therefore their preaching must needs be vain and erroneous; and so the Lord testifieth, saying, They prophesie lies in my name, for I sent them not, neither have I commanded them, neither spake I unto them; but they prophesie unto you a false vision and divination, and a thing of naught, and the deceit, or devices of their own hearts: and our Saviour saith, there shall arise false Christs, and false Prophets, and shall shew great signes, and shall deceive many, and if it were possible the very elect; for they will come in his name, as he saith, i. e. profess themselves to be the most faithful servants of Christ, and the very Saints of God, and thereby they shall deceive many, which otherwise they could not do; and Saint Paul saith, this I know, that after my departure shall grievous Wolves enter in among you, not sparing the Flock, and these be the lay-tyrants, that will take your tithes, but never care for your souls; also of your own selves shall men arise, speaking perverse things, to draw away Disciples after them, and these are the young novices, that went from us, and were not of us, as Saint John speaketh, but started aside like a broken Bowe, and separated themselves from the old way, which as the Prophet saith, is the good way; and do preach strange Doctrines, to gather Churches out of the Church of Christ, i. e. to lead them out of the fold of Christ, unto the Dens of the Destroyer, from whence, as out of Cacus Den, Vestigia nulla retrorsum; there can be no deliverance, without great repentance; and the same Apostle telleth Timothy, that before his departure divers had swerved from the true faith, and had turned aside into vain jangling, desiring to be teachers of the Law, but understanding neither what they said, nor whereof they affirmed, and these were such as we have now, Preachers of the Gospel, whose Office is, as the word doth import, to publish the glad tidings*

Jer. 23. 21.
 Of the false prophets and our new preachers, & what they do to deceive the people.

Jer. 14. 14.

Math. 24. 24.

Verse 5.

Verse 11.

Acts 20. 29.

Jerem. 6. 16.

1 Tim. 1. 7.

of salvation by Jesus Christ unto the people, yet will be *always jangling* in the harsh musick of the Law; to bring men, as they do many, into fearful *desperation*, because, as the Apostle truly saith, they *understand* not the *right use* of the Law, nor how to make a *right application* of it.

2 Peter 2.

Saint Peter likewise saith, that *as there were false Prophets among the people of the Jews*, so there should be false Teachers among us, who *privily* should bring in damnable heresies, and many shall follow their pernicious wayes; and these be the *itinerant Preachers*, that wander from house to house, and *privately*, as the Apostle saith; do lead men into *schismes* and damnable Heresies: of these Jude prophesied, that they were *wandering stars* without light, and *Clouds without water*, carried away with the wind.

2 Tim. 4. 3.

Nay more than all this, Saint Paul tells us, *The time would then come, when men would not endure to hear sound Doctrine, but after their own lusts should heap to themselves Teachers, having itching eares, which they shall turn away from the truth unto Fables*: And I am sure that time is now fully come, when few Congregations are suffered to be content with their *settled*, and well-known Pastor, but they must have *heaps* of wandering Teachers, which neither understand the *state* of the Flock, nor the *Diseases* of the sheep, when as Solomon bids us, *Be careful to know the state of thy Flock*; and therefore they must be *ignorant* how to *apply due remedies* unto them, lest they should give *poysons* instead of *medicines*; and if the old Doctors and *faithful Ministers* of Christ undertake to preach, they are *terrified* and *threatned*, and the people dare not hear them: so as the Apostle saith, the *sound Doctrine* can not be endured to be heard; because there are such *heaps* of *false Teachers*, and of *wandering stars* amongst us; and yet our Saviour tells us, how these *false Teachers* should come unto you, in *Sheeps cloathing*, i.e. with *smooth flattering speeches*, pleading to come for your salvation; but Christ tells you with all, that *Inwardly they are ravening Wolves*, and their wayes lead you to *destruction*;

fruition; for they speak you fair, and cry out against the true Governors of Gods Church, and the learned Preachers of the Gospel, and smite them on the cheeks, as Zedechia did to Mithaia, i. e. They throw dirt in their faces, and beslobber their reputation with most impudent slanders that they are *Popish*, superstitious, and the very limbs of Antichrist, and that they have not Gods spirit, which they presume to know, as if they were of Gods counsel: but it is to no other end, then to seduce you to renounce your true Pastors, and to take them for your gracious Protectors.

2 Chro. 18. 23.

But I would advise you, to take heed, lest they deal with you as Philip of Macedonia intended to deal with the Athenians, when before he waried upon them, he sent unto them word, that all his quarrel was against their Philosophers, that suggested rebellions unto the people; and therefore if they would renounce their philosophers, apprehend them, and transmit them to him, he would become their friend and Patron; whereupon the learned Demosthenes told the Athenians, that the Wolves on a time sent unto the Sheep, to tell them that their Sheppards Dogs hunted them, and wearied them, and very often bit them very sore; and therefore advised them to send their Dogs unto them; and so they should be freed from their persecutors, and live safely without fear, when they would become their friends to protect them from all dangers; whereupon the filly sheep, being glad to be freed from their dogs, and itching after novelties, desirous to have trial of their new ways, delivered all their faithful dogs unto the faithless Wolves; who as soon as ever they got the dogs delivered into their hands, fell upon the sheep, without resistance, and destroyed them all without pity; even so said Demosthenes, will King Philip deal with you, when you have delivered your philosophers into his hands: and he was a true Prophet.

Philip of Macedonia his craft and sublery.

The Fable of the Wolves & the Sheep.

And I pray God, these false, upstart, and unlicensed Teachers deal not so, or worse with the foolish people;

A Sermon Preached

for if the *blind lead the blind, both must fall into the ditch*; if *young ignorant Schollars lead old ignorant men, both must fall into new and old errors*; and if *Trades-men teach the Husband-men, and the Husband-men teach the Trades-men, and the Souldiers teach both of them, the way to Heaven, I fear they will but walk apace to Hell*; when this is but the Devils *new policy, to obstruēt the old way of Verity*; a *hellish trick, to put out the heavenly light*. For, as the Lord tells the Israelites, *The new Gods, that came newly up, whom their Fathers feared not, were but old Devils*, *Dent. 32. 17.* So, I may truly say, That these *new Teachers, are but old Hereticks*; and their *new lights, are but Ignis fatuus, Infernal torches, to lead you to everlasting darkness*.

obj. 8.

But you will say, What shall we do in this Case, when such men, that have no lawful Calling, shall come to preach unto us?

Sol.

Jerem. 12. 6.

Matth. 24. 26.

Jer. 23. 16.

John 10. 15.

I answer: That you should do, as the Prophet adviseth you, and as our Saviour counsellis you: *Believe them not*: And, because *Faith cometh by hearing, the Prophet Jeremy tells you: Thus saith the Lord of hosts, hearken not unto the words of these Prophets, that speak a Vision of their own heart*: And our Saviour saith, *His sheep will not follow a stranger, neither will they know a strangers voice; but they will stop their ears, as the Cockatrice, That will not hear the voice of the charmer, charm he never so wisely*; but will lay one ear close unto the ground, and stop the other ear with her tayl, that she may not be charmed with the sweetest Musick: So should we deal with these Preachers, that are not lawfully admitted to be the Ministers of Gods Word; for, as a little *Colloquintida, spoyled all the Pot of pottage, that the children cryed out, Mars in olla*: and a little *poysen infects the whole mess*; so a few dangerous errors, are able to destroy the hearers of these Preachers: And therefore, as it is not safe, to taste of a poysoned dish, so it is as dangerous, to hear an heretickal, schismatical, and impostor Preacher: And therefore,

That we
should not
hear unlicens-
ed preachers.

as the Lord demands of them, *Quis requirit hoc?* And again: *Why takest thou my Laws into thy mouth?* (i. e.) to preach them unto my people, when as thou hast to be reformed, (i. e.) to goe the right way to do thy work: So the Lord bids us, to take heed how we hear, and consequently to take heed what we hear, and whom we hear; for, as it is a sin in them, to preach unbidden, and unsent, without warrant, without commission; so we must not be partakers of other mens sins, and make our selves as guilty in hearing, as they are in preaching; because the same God, which forbid them to preach, forbids us to hear them: For they that come in by the window, and not by the door, that is, the usual, accustomed, and ordinary way to come to any house, they are thieves and robbers.

Psal 50. 16.

1 Tim. 5. 22.

O, but the people are glad to be eased, and to be freed from these large salaries, their tithes and offerings, that they were wont to pay to their old Pastours, and do think it better, to have the Word of God freely brought unto them, especially by these men, that do so fairly bespeak them, and preach *placencia* unto them; S. Augustine answereth: That, neither the covetous Worldling, nor the miserable Christian, shall goe free; for, *Quid non capit Christus, rapit fiscus*: And what the Minister shall not get, the Souldier will have; and what they gain by their exchange, they may well put it into their eye. And Chemnitius, that Brightman saith, was prophesied of, in the Revelation of S. John, to be the giver of a mighty wound unto Antichrist; saith: *Certum est, ex Verbo Dei, neminem, in Ecclesia audiendum esse, qui non legitime sit vocatus, sive id factum sit immediate, aut mediate; immo, Ecclesia non debent nec possint cum fructu audire eos, qui non habent legitime vocationis testimonia*, Chemnitius loc. com. de Ecclesia, pag. 129. 1.

Vid: etiam
Clementem qui
vixit, anno
Christi, 113.
in Ep. ad Co-
rimth. 2. fac-
cess. ministro,
24.

But were it so, That the Souldiers, and Lay-Elders, would alwayes preach to them for nothing, I would they did remember, what the Prophet David said unto Aramath, when he offered, as a King, unto the Kings, his ground,

2 Sam. 24. 24.

1 Chron. 21.
24.

ground, and his Oxen, his Instruments, and his Wheat, to bestow them freely upon him, to serve the Lord; Nay, saith King David, but I will buy them of thee, at the full price; Neither will I offer burnt Offerings unto the Lord, of that which cost me nothing: Because the Lord commandeth us, to honour God with our riches; and we ought not to love our gold better than the service of our God.

2. of the place
where Ezra
preached

2. The next thing to be considered, is, the place, where Ezra preached; and that was, in the street, that was before the water gate; whereby you may see, That, as God is every where; and, as the old Verse saith:

Enter presenter Deus est Ubique potenter:

That is, according to the Schools:

Supra Calos non elatus, Subter Terram non depressus —

psal. 139. 6.

For, as the Prophet David saith, A Spirit that filleth all places, and is present in every place; for, If I climb up to Heaven, thou art there: If I goe down to Hell, thou art there also: Even so, he may be served in any place; as Moses did upon the mountain; Elias under a Juniper-tree; S. Paul in an Upper-chamber; the Disciples on the Sea-shore; and, omitting abundance of the like examples, Ezra here in the open street: And the Apostle saith, I will, that men pray every where, lifting up pure, or holy hands, without wrath.

1 Reg. 19. 4.
A. H. 20. 7. 8.
A. H. 21. 5.

1 Tim. 2. 8.

Matth. 18. 20.

Matth. 5. 1.

And, as we may pray unto God any where; so, we may preach unto Gods people in any place: for Christ hath promised, That whensoever and wheresoever, two or three are gathered together in his Name, he would be there in the midst of them: And we find, that Christ himself preached in the Mount, and in the Ship, and in any place, where just occasion was offered; and he had his Disciples, Goe, and preach from house to house, which they did accordingly;

ly; and *Philip* preached to the Eunuch, by the *high-way ſide*; and *S. Paul* to the *Athenians*, even as *Ezra* did here, Acts 8. 35.
in the *ſtreets*, in the miſt of *Mars-hill*. Acts 17. 22.

But you muſt-underſtand the *time*, when this is, that God may be ſerved *anywhere*, and we may pray and preach in *any place*; I ſpeak of Gods *publique ſervice*; for of *private prayers*, and catechiſing our Families, the queſtion is not alwayes; but when we cannot come, or not come without *great danger*, to ſerve him in the *place* where he *requireth*: and that is,

1. In the time of *ſickneſs*, ſo *Ezechias*, being in his Bed, 2 Reg. 20. 2.
and not able to go to the Temple, turned his face to the *Wall*, and prayed unto the Lord.

2. In the time of a *Plague*, or any other *contagious Diſeaſe* raging among the people; ſo *David* could not go to the *Tabernacle* of the Lord, for fear of the *Sword* of the *deſtroying Angel*; and I could never finde that God requires our ſervice with the *loſs* of our *life*, but when he is more glorified by our *death*, than he is by our *life*, as he is by the death of his glorious Martyrs. 1 Chron. 21. 29.

3. In the time of War, which is worſe than any plague, ſo *David* enquired not at the *Ark* of God in the dayes of *Saul*, that thirſted after the life of *David*; and ſo may we *abſent* our ſelves for fear of the *deſtroying Souldiers*. When God may be publickly ſerved out of his Temple. 1 Chron. 13. 3.

4. In the time of *perſecution*, when our lives are ſought after, by *Tyrants*, either for *religion*, or the tranſgreſſion of any duty againſt our conſcience; ſo *Elijah* ſerved God under the *Juniper Tree*, when he was feign to flie for his *life* from the face of *Jezabel*. 1 Reg. 19. 4.

5. In *captivity* or reſtraint, when we are held in *du- rance*, and cannot go where we would go; ſo *Daniel* pray- ed in his *Chamber*, when he was held captive in *Babylon*, Dan. 6. 10.

and so *Joseph* and the Apostles in *Prison*, and in the Stocks sung Psalms, and served God, when they were detained so *fast*, that they could not go to the *Temple*.
 Acts 16. 25.

6. In our *travels* upon unavoyded *necessities*, as Mariners by *Sea*, and others upon *extraordinary* occasions by Land may serve God, and both *pray* and *preach* in the Ships, as if they were in the *Church*.
 Jonah 1. 5, 7.

7. When we are persecuted by *Souldiers*, or any other enemies, so that we can neither tarry in our Houses, nor go to Gods House, without *eminent* danger, either of life or imprisonment; or where there are no Churches to be frequented; then may we serve God without offence, in *any place*, wheresoever we are; so the *primitive fathers* served God, and *preached* in Chambers, and in holes, and in Rocks, and Caves, and in any other like place, where they might with *security*, or *convenience*, do service unto God; and God accepted their service, and was with them in these *places*, according to his promise, as well as if they had been in his Temple: so Saint *Paul* preached two years in his own House.
 Heb. 11. 38.
 Acts ult. 30. & 31.

8. When by reason of War, persecution, or some other miserable *devastation* of Gods houses, such as the Prophet speaketh of; the servants of God can have no *consecrated places*, to frequent; then God accepteth of their service, in any *convenient place*, where they may do it; so *Ezra* preached in the *Street*, that was before the *water Gate*, because the *Babylonians* had destroyed the Temple of *Solomon*, and the second Temple, that *Zorobabel* built, was not yet fully erected and settled, nor the people in quietness from their enemies: or,
 Psalmc.
 They have destroyed all the Houses of God in the Land.

9. When some *urgent occasion* requireth it, as Saint *Paul* did on *Mars Hill*, and as the necessity, and juncture of times, permitteth not me, at this time, to preach in any
Sanctuary,

Sanctuary, or consecrated place, but in this house; for which favour, I do acknowledge my self infinitely obliged to your honour, for honouring me with your presence, which, together with my prayers, doth consecrate the place, as the presence of God sanctified the ground where Moses stood. Gen. 3.

But when neither of these cases, nor any other extraordinary necessity, like unto these, do hinder them, then God will in no wise accept their service, but in the place where he himself hath appointed; and to make this plain unto you, I pray you look what the Lord saith, and consider how often he tells his people, they must not do their service to him in every place, that they like, but in the place which the Lord shall choose; for as he will have none to serve him, *i. e.* in the publick Ministry, but those that himself chooseth; so he will be served as himself appointeth, and where himself appointeth, otherwise, *bonum non est bonum, nisi sit bene bonum*; as though it be a good work, to relieve the poor, yet it is not good to rob them, to give it to the poor; and though it was good, to stay the Ark from falling into the Mire, yet, because it belonged not to him to touch it, God stroke Uzza, that he dyed; and though it was good, to bring the Ark to Hierusalem, yet David confesseth, that because they brought it not, after the right manner, which the Lord appointed, *i. e.* upon the shoulders of the Levites, and not upon a Cart, therefore the Lord made a breach upon them; and the place is called *Periz-uzza* to this day; so though it be a good work to preach, and to administer the Sacraments, yet it is not good, that thou which art *uncalled*, and hast no commission for it, shouldst do it; and so though it was very good, to offer sacrifice unto God, yet it was not good, to offer it in the high places, or under every green Tree, which the Lord so often, and so highly reproveth. Deut. 12. 5, 11, 13, 14, 26.

Et ex omni parte bonum.

1 Chron. 13. 9.

*Numb. 4. 15.
1 chro. 15. 13.*

And you know, how *Jeroboam* that is stigmatized with the note of making Israel to sin, is severely taxed for these two special things, that he did, to uphold his Idolatry,

and to *continue* the service of his golden Calves; and are now so commonly done amongst us.

1. To make Priests of the basest of the people, that were not of the *Tribe of Levi*, but Souldiers, and Tradesmen, and other like Lay-men, that had neither *learning*, nor *lawful* calling, men fit to do service unto the Devil; when by offering their sacrifices unto their *Idols*, they sacrificed to Devils, and not to God, as the Scripture testifieth; for *Jeroboam* knew well enough, that the *lawful* and *learned* Priests, for the most part of them, would never do that *unlawful* service, except he got here and there one, that as another *Ecebolius*, or a worldly *Demas*, were more *covetous* of preferment, than *conscientious* for the truth; therefore he chose, either those that were no *Levites*, that is, those that had no *lawful* calling, but were, as we say, meer Lay-men, Taylers, or Shoo-makers, and the like; or if he could get any *Levite* that would be corrupted, he must be such as would be soonest led away, *some novice*, newly crept out of his shell, and as the Scripture stileth them, the *basest*, *meanest*, and most *ignorant* of all the Tribe, that for a poor stipend, a *small* salary, and a little preferment, would use any service, that he should direct him, and offer sacrifice in any place that he should appoint them, as well in *Dan* and *Bersheba*, as in *Hierusalem*, and as well to the *Golden Calves*, as to the *God of Heaven*.

And so the People, by this means, had *Golden Gods*, and a glorious *shew* of Religion, but *wooden Priests*, that served not God; they had Gods which had *mouths*, and yet could not *speak*; and they had Priests that had *eyes*, but could not *see*, which made the *blinde* people to fall together with their *blinde Leaders* into the fearful Pit of eternal destruction.

Therefore the good and godly King *Josias*, that did set up the *right service* of the true God, as God required, he would be served, deposed all these *base Priests*, as well the

base

base and ignorant Levite, as the rustick or mechanic layman; but with a different, and yet a most just censure: For,

1. Those that were *ex genere leuitico*, of the tribe of Levi, and so had a *lawful calling*, he suffered them to live, and to eat bread among their brethren, which was favour enough, and I think a great deal more than they deserved; but he never suffered them to come up to the Altar of the Lord in Hierusalem; because he thought it not fit, that they who had so wilfully abused their holy calling, and prophaned Gods service, should ever have the honour to serve at Gods Table. 2 Reg. 13. 9.

But those Priests of the high places, that were not *divinitus vocati*, sed *ex institutione Jereboami*, that is, such as were meer lay-men, and no Levites, that had no calling to do what they did, what so ever it was, good or bad, he dealt with them, as Jehu did, with the like Priests of Baal, he slew them all upon the Altars. And very worthily, when as they durst presume to take upon them, and to intrude themselves unto that holy calling, which as the Apostle saith, No Man should dare to assume, but he that is called of God, as was Aaron. Tremelin loc. 2 Reg. 23. 20. Heb. 5. 4.

And I would to God I might see the like dealing, or at least, the detrusion of those unlawful and unworthy men, that have so presumptuously usurped the Priests Office, and do preach, and administer the holy Sacraments, without any lawful calling; and that our King would have dealt with those Doctors, and Episcopal Men, that complied with Cromwel, and the Parliament, as King Josias did with those Levites that revolted to serve Jereboam, and his Calves: it would be a less offence to the true sufferers, then now it is, though the King now be blameless in it, because he knoweth not Men, but as they are represented to him. This was added, when this Sermon was printed, after our King was restored.

2. The other thing that Jereboam did, to uphold his Idolatry, was to appoint the service of God to be done in Dan and Bethel, when as the Lord required it should be done in the place where he should choose. And

And this place, for the Israelites, before their settling in Canaan, and the building of the Temple, was in any place, where the Ark resided, in the Wilderness, in Shilo, in the house of Obed Edom : — And after their settling, in Mount Moriah, where Abraham was to sacrifice his Son Isaac, otherwise called, Mount Sion, which David took from the Jebusites, and built it round about, from Millo, and inward, and called it, *The City of David*, where he intended to build God a house, in the threshing-floor of Ornan, or Araunah the Jebusite, and where the Angel appeared unto him, and he built an Altar, and offered sacrifice unto the Lord ; and where his Ark should be placed, and he should be publicly served by all his people, after that time ; but the Prophet told him, That the Lord accepted his intention ; yet, because he was a man of Warr, and had shed much blood, wherein the Lord taketh no delight, he should not build him any house, when as Gods house is not to be built in blood, (as now, the new-builders do) but Solomon his Son, that was the Son of Peace, should build his house, in that place, where David intended it ; and God appointed Solomon so to do, which he did accordingly, as you may see, in 2 Chron 3. 1: and in 2 Chron. c. 6. you may read his prayer, that he made, and the consecration of this house, and the benefits, that they should reap, which served God in that house ; which I desire every good Christian seriously to consider, and to read that Chapter over ; and withall, to consider, that of this, and the like consecrated house, the Prophet Esay saith, *It should be called of all Nations, the house of prayer ;* therefore not of the Jews only, but of the Christians. Ho ; and the Prophet Jeremy saith the like ; and our Saviour Christ confirmeth the same ; for God will be served,

2 Chron. 3. 1.
1 Chron. 17. 1.
1 Chron. 21. 18.
 & c. 22. 1.
2 Sam. 7. 12,
13.
1 Chron. 22. 10
Esay 56. 7.
Jer. 7. 10, 11.
Matth. 21. 13.
Mar. 11. 17.

Exod. 20.

1. As at all times, so specially at what time he pleaseth to appoint, as you may see in the 4th. Precept, where he chargeth us to remember to keep holy the Sabbath day ; and in Exod. 12. 18, he chargeth the Jews to observe the 14th.

14th. day of the first month, to eat unleavened bread; and whosoever neglected this time, *that Soul should be cut off from the Congregation of Israel*: and this he repeateth c. 13. 5.

2. As God will be served *in the time* that he appointeth, so he will have it *by the persons* whom he chooseth, as I have sufficiently proved to you before.

3. He will be served as *himself ordaineth*, and not as every one deviseth, which is but *Idolatry*, a will-worship, no wayes accepted by God, but rejected and reprov'd 2 Reg. 17. 25. 32. 31. 41. as Idolatrous; by the Apostle.

4. As he will be served, *in the time* he appointeth, and by the *persons* he chooseth, and as *himself ordaineth*; so he will be served in the *place* where he appointeth, as you see in *Levit. 17. 8.* where the Lord professeth, That whatsoever man there be, of the Children of Israel, or of the Strangers that sojourn among them, that offereth a burnt offering, or sacrifice, and bringeth it not to the door of the Congregation, (that is, to the Church of God,) to offer it unto the Lord, even *that Soul shall be cut off from among his people*; and in *Exod. 23. 19.* he saith, That the first of the fruits of their Land, they should bring into the house of the Lord; and in *Exod. 25. 8.* he chargeth them to make him a Sanctuary, (or Church,) i.e. a house for his service, that he might dwell amongst them.

Therefore David, before the Temple was built, desired that he might dwell in his Tabernacle, (that was in stead of his Temple,) and he saith, that he was glad, when they said, We will goe into the House of the Lord; that was the Tabernacle, and the place that God appointed to be worshipped in, before the Temple was built; and when the Temple stood, Christ himself frequented it, and saith, *Joh. 18. 20.* I ever taught in the Synagogue, and in the Temple; and St. Matthew saith, That the blind, and the lame, came to him *Matth. 21. 14.*

him in the Temple, and he healed them: And so the Apostle, and Disciples of Christ, after his Ascension into Heaven, met, and worshipped God in the Temple, as you may see, *Act. 2. 46. and Act. 5. 25.*

And after that the Temple was destroyed by *Titus Vesp.* forty years after Christs Ascension, and that the Emperours became Christians, and persecution ceased, after the time of *Constantine*, the godly men, that were able, built *basilicas*, saith *Eusebius*, (*i. e.*) stately Palaces and Oratories, or Churches, for the worship of God, and consecrated the same for that end; and all the good Christians did always, at the appointed times, meet therein, for to pray, and to preach, and to do all the other exercises of Religion, as collections for the poor, administering the Sacraments, and the like services of the Lord, that were to be done in that place.

And because that place was set apart for that end, and hallowed or sanctified by prayers, and God hath promised his presence, for our assistance, in a most special manner, in that house, the true Saints of God did ever honour and reverence this very place of Gods worship; and there were none, but wicked Heretiques, or prophane Achiests, that ever abused and profaned these material Churches; whereof the Prophet saith, *Holiness becometh thy House for ever: For,*

In what respect persons, times, and places, differ, the one from the other, and the one better and holier than the other.

Though originally, and in respect of their own nature, all places are alike, and so all persons, all dayes, all meats, and all other things, that are *eiusdem speciei*. of the same kind, are all alike, and there is no difference, nor any more sanctity or holiness, in the one, than in the other:

Yet, If we consider Gods designation of any of these things, and the sanctification of the same, by the appointment of God, for such and such uses, for his service; then you shall find a great deal of difference betwixt the one, and the other; and a great deal of holiness in the one, more than in the other; otherwise, what difference betwixt the common bread, that we eat, of the finest wheat-flower,

flower, and the most holy and blessed bread of the Eucharist, or Lords Supper, but the sanctifying of it by prayers for that use; to be the body and blood of Christ, makes the difference; so that we cannot, without *prophaneness*, and a mighty offence, give the same to dogs, or to unworthy men, as we can give the other bread, that is made of the same lump: Or what difference betwixt one day and another, but because the Lord designed the seventh day for his service, and hallowed it for that end, therefore it is more holy than all the other dayes; and so are the other Dayes and Feasts, that are designed by the Church, for Gods service: as the Commemoration of Christs Nativity, Circumcision, Resurrection, Ascension, and the rest, which none will prophane, but the prophaners of Gods service: So, what difference betwixt one man and another, but when the Lord chooseth one before another, to be his servant, to be sent as his Embassadour, to preach his Word, and to administer his Sacraments, and causeth him to be consecrated and hallowed, by prayer, and imposition of hands for that purpose; there is a great deal of difference, so far, that our Saviour saith of those men; *He that receiveth you, receiveth me*; and he that despiseth you, despiseth me: And you see this difference in the Embassadours, and other Officers of Kings, Princes and Potentates, whom we reverence more than others, because they are designed and authorized to be the Judges, or Sheriffs, or other Officers of the Kingdom, where they are appointed so to be.

Luc. 10. 16.

And so likewise, what difference, or what holiness is in one place more than another? but when such a place is designed and dedicated for Gods service, and consecrated by prayers for that purpose, and God promiseth his presence to be more especially there, for our comfort; then certainly there is a great deal of difference, and a great deal of holiness, in that place, more than in any other place. Therefore Jacob said of the place where God shewed his presence, *This is Gods house, and the Gate of Heaven*: And the Lord said unto Moses, *Pull off thy shoes*

Gen. 28. 17.
Exod. 3. 3.

D

from

from thy feet, for the place whereon thou standest is holy ground; And why that ground more holy than another, but because God revealed himself there to Moses, more than on any other ground? And I pray you look, what the Spirit of God enjoyneth us to do, when we come to Gods house:

Eccles 5. 1.

For, If we make no difference of these things, but that every man may intrude, to do the service which God appointed to another; and he may do the service any where, in any one place, as well as in another, in a common Barn, as well as in the holy Church, then surely we need not observe any time, when any one day is as good, and as holy as another; and so, confounding the persons, times, and places, we confound all Religion, and suddenly bring all Prophaneſs and Atheism among the people; which the Lord, of his mercy, keep from his servants.

3. For the Sermon of this Preacher: It consisted of two parts.

- { 1. Reading the Law of Moses, Verſ. 3.
2. Expounding the meaning of it, Verſ. 8. }

1. Reading the Word of God of Gods service.

AB 13. 15.

&c v. 27.

Luc. 4. 16.

1. Reading the Word of God, was formerly a special part of Gods service; which the Church of the Jews constantly used every Sabbath day: And so Christ himself, when he came to Nazareth, he went into the Synagogue, as his custom was, on the Sabbath day, and stood up for to read: And this is the first charge, that S. Paul giveth to Bishop Timothy, to give attendance to reading. And therefore, to despise reading Ministers, and to mock reading Curates, is a sin, not easily to be excused. God generally disposing his Talents, to some but one, though to another five; and he requireth not of him that hath but one, so much as of him to whom he had delivered five: So all have not the gift of preaching or expounding Gods Word; yet some that cannot preach, may faithfully read, and

and to do God Service, according to their Talent, in God's Church.

2. The other part of his Sermon, was, the *Expounding* of the Law of God, to make the people rightly to *understand* it; and that was done *three special ways*.

1. By Confuting the Errours.
2. By Confirming the Truth.
3. By Applying all unto the Hearers.

1. They were to confute the *Errours* of the false Teachers, who do not rightly *divide*, but miserably *tear* the holy Scriptures: For the Devil cited *Scripture*, and can cite it better than any of us; and the *Arrians* cited *more Scriptures*, to prove their *damnable Heresie*, than the Orthodox could cite, to justify the most *necessary Truth*; and all other Heretiques, as *Tertullian* writes, will cite Scriptures, *Ut credant adversus Scripturas*, To corrupt the truth of the Scriptures: And therefore, the *faithful Pastors* must first confute their *errors*; and false glosses, that the people be not deceived by their false allegation of Scriptures.

1. Errours are to be confuted.
math. 4. 6.

So our Saviour Christ, that saith, He came not to *destroy* the Law, and the Prophets, but to *fulfill* them; doth first of all, confute the *errors*, and false interpretations, of the *Scribes and Pharisees*; and then, as a good Physician, when he had purged the *bad humours*, gives wholesome medicines, unto his Patient; so doth he declare, what is the *truth*, unto his hearers; as you may see in the *method* of that excellent Sermon in the Mount. And so, *S. Paul*, in that *Catechistical Epistle* to the *Romans*, First, sheweth, That we cannot be justified by the Law, either of Nature, or of *Moses*; and then proveth, how we are justified by the *Faith* of *Jesus Christ*. And this course must we take.

math. 5. &c.
23. 16.

But now, such are the *multitude* of Errours, that are spread among the people, that it would require much time, and *many Sermons*, even to name them; when as my self have heard, a *Lay-Independent Preacher*, broach above *half a score* dangerous Errours in one Sermon.

2. To explain the true meaning of the Scripture that they treat of.
2. The true Preachers, are to shew the *right sense*, and *true meaning* of the Holy Ghost, in such and such places, as they treat of; Neither too much sticking to the *Letter*, because, as the Apostle speaketh, *The Letter killeth*, and soon leadeth us, as it doth the *Heretiques*, into Errours; Nor yet, with *Origen*, turn all Scriptures into *Allegories* and *Mysteries*, which is as great an Errour, as the former: But, by the diligent *reading*, and the faithful *comparing* of one place of Scripture with another; and the searching into the *judgements* of the Councils, and the ancient Fathers, and others of our best modern Writers, to find out the *truth*, and to declare the same unto the people.
- How that may be done.

3. To apply the necessary Doctrines to the consciences of their hearers.

3. Because *application* is the life of all Sermons, without which, as the *salve*, be it never so precious, will never *heal*, except it be *applied* and laid unto the sore, so will our words do no *good* unto our hearers, unless they be brought home unto their *consciences*; therefore the faithful Pastors are to shew unto their hearing Congregation, both what they *should do*, and what they should *eschew*, so what they ought to *believe* for truth, and what they ought to *renounce* as errors, and withall to assure them of their *reward*, if accordingly in these things, they do *well*; and of the fearful *wrath* of God, if they *neglect* them.

3. What his Text was.

Now the *Text*, or subject matter, wherein Ezra treated, was the *Law of Moses*, and that Law we finde to be 3. fold. 1. *Judicial*. 2. *Ceremonial*. 3. *Moral*.

1. The Judicial Laws.

1. The *judicial Laws* pertained chiefly to the Nation of the *Jews*, and do absolutely oblige no other People further

ther than they are for their *excellencies* and conveniencies admitted and confirmed by the univerſal Laws of other Kingdoms and Common-wealths.

2. The *Ceremonial* Laws were types and figures, and the ſhadows of Chriſt their *Meſſias*, that was to come; and therefore as the *Stars* vaniſh, when the *Sun* ariſeth; ſo the *ſhadows* become extinguished, when the body is exhibited, and all the *Ceremonies* ended, when Chriſt appeared; and we are no ways obliged to *obſerve* them, but rather to renounce the obſervation of them; be-
 2. The cere-
 monial Laws.
 cauſe the obſerving of them ſhould, might inſinuate, as it doth the *Jewes*, that our *Meſſias* is not yet come; but though we may not *obſerve* them, yet by the learned and diſcreet Preacher, we may be many ways *inſtructed* and confirmed in the truth of our Chriſtian Religion, by the *right underſtanding* of the *mysteries* of thoſe rudiments and *Jewiſh* *Ceremonies*.

3. The *moral* Law, is that which is *naturally* ingrafted in the Conſciences of all Men, and would more mani-
 3. The moral
 Law.
 feſtly appear to every man, if the *Orthography* thereof had not been *obliterated*, by the ſin of our firſt Father, *teaching* us, how to behave our ſelves in the performance of our duties, both *towards God and Man*, while we live in this World; and the ſumme and ſubſtance thereof is now ſet down in the *decalog*, or *ten Commandments*, which every Man living, upon the pain of eternal dam-
 nation, is bound to obſerve.

The full and perfect handling of theſe *three kinds* of Laws, would require not *three*; but three ſcore Ser-
 mons, to explain them.

4. The *laſt point*, about the Preacher, to be conſider-
 ed, is, how long he preached; from *morning till mid-day*; and that was about *fix hours*, for this was in the Month
 4 How long
 Ex. a preached.
 of *Niſan*, or *Abib*, which comprehended the moſt part of

Sermons not
to be too te-
dious.

Which was
the 5, 6, & 7.
chapters of S.
matthew.

Acts 20. 9, 11.

Acts ult. 23.

So the Homi-
les of the
Fathers are
but short.

our *March*, that was to be the first *Month* of the civil year amongst the *Jewes*; therefore it was a *long Sermon*, and that was but seldome used, either by the Prophets or Apostles of Christ, who following the example of Christ, that prayed *all night*, but was not an hour in the longest Sermon, that I read he made, and the Apostles never made *long Sermons*, except it were upon some extraordinary occasions; as when Saint Paul preached till *mid-night*, and after he had raised *Eutichus*, (that fell asleep, at his *long Sermon*) and had broken Bread and eaten, talked till break of day, and in *Rome* when he preached not, but *discoursed* and *disputed* with his Country-men the *Jewes*, from morning till the evening; for our memories are weak, and in abundance of words, as one Pegge drives out another; so one point of Doctrine shutteth out another; and therefore we finde that Gods *precepts* are all, for the most part, *brevia, levia, & utilia*, eatie to be done by the help of grace, and short to be remembred at all times, and most profitable to them that will observe them: Yet this denyeth not, but as *occasion* requireth, at extraordinary times, an *extraordinary length* may be used.

2 of Ezra's
Auditory.

2. For the *Auditory*, I have very little to say, but that they were very good; the Text saith, they were *understanding Hearers*, and they hearkned very *attentively*; two such properties as I wish were in all our hearers.

And because, as Saint *Augustine* saith, *Tutor est conditio audientis quam docentis*, the Teacher is lyable to more danger than the Hearers, this good Preacher Ezra had thirteen of the most *Honourable* among the People, on his right hand, and on his left hand, to encourage him, and to protect him from all harm; a worthy act, for the Noblest Men, to *countenance* the true Preachers, as your Honourable *countenance* hath very much encouraged me, so *boldly* to Preach the truth at this time; and not to suffer the good *Michaias* to be smitten on the Cheek, either

either with hand or tongue, but to discountenance *Jeroboams Priests*, that are the *dregs* of the People; And I with all the Honourable Men of *England*, Judges, Sheriffs, Counsellors, and the rest that are of Worth, would *do the like*.

And the God of *Peace* be with us all, and scatter all that *delight in War*, and send us *Peace*, by *Jesus Christ d. n.* to whom, with the Father, and the Holy Spirit, be ascribed and given, from the bottome of our hearts, as is most due unto him, all *Honour, Power, Dominion and Glory*, both now and for ever more.

Amen. Amen.

Jehovæ Liberatori.



FINIS.

